

THE



CHRISTIAN CENTURY.

Volume XVII.

CHICAGO AND WASHINGTON, DECEMBER 20, 1900.

Number 51.



And Mary said :

" My soul doth magnify the Lord ,


And my spirit hath rejoiced in God my Savior ;

For he hath looked upon the low estate of His handmaiden ,

For behold , from henceforth all generations shall call me blessed."

1901---ANNOUNCEMENTS FOR THE YEAR---1901

For the sake of enabling our readers to judge of the provision we have made for them for the coming year we take pleasure in presenting the names and portraits of those with whom definite arrangements have been made to furnish articles and in most cases the subjects. We congratulate our readers upon the feast of good things in store for them. We have room here for but a part of the list—others will be presented next week. Outside our regular staff our corps of contributors will include the following:

 <p>S. T. WILLIS, New York. Conference of Missionary Secretaries. Lessons From a Great Novel. Alexander Campbell in New York. The Preaching For Our Times.</p>	 <p>CLINTON LOCKHART, Drake University. A Series on the General Theme: "The Bible Confirmed by Modern Discoveries."</p>	 <p>WILLIAM OESCHGER, Fairbury, Neb. Pastoral Work. How the C. W. B. M. Aids the Pastor in Local Church Work. Our Own Schools and the Divinity House Idea. Does the Average Church Hold too Many Services on Sunday.</p>
 <p>WALTER SCOTT PRIEST, Atchison, Kansas. Church Debts: Their Cause and Liquidation. The Proper Observance of the Ordinance of Baptism. The Pastor and the Bible School. One Way of Increasing the Attendance of Men at Church Services.</p>	 <p>EDWARD SCRIBNER AMES, Chicago. The Public School and the Church. The Public School and the Home. The Public School and the State. The Public School and the Shop.</p>	 <p>GEORGE A. CAMPBELL, Chicago. Great Novels. Glimpses of the Great Poets. Men's Work in the Kingdom. Interviews With Prominent Men.</p>
 <p>GEORGE A. MILLER, Covington, Ky. Serial Preaching. Expository Preaching. The School of Pastoral Helpers. How to Reach and Hold Men.</p>	 <p>BURRIS A. JENKINS, Buffalo, N. Y. Various Articles on Subjects to be Selected.</p>	 <p>J. J. HALEY, Cynthiana, Ky. Series of Articles on "The Old Plea in New Light."</p>
 <p>A. C. SMITHER, Los Angeles, Cal. Various Articles on "Christian Ideals."</p>	 <p>GEORGE A. PECKHAM Hiram, Ohio. The Word in John. The Suffering Servant of Jehovah. Some of the Positive Results of Criticism. Some of the Positive Results of Criticism.</p>	 <p>CHAS. W. KENT, Charlottesville, Va. Immortality in Famous Elegies. A Series.</p>
 <p>W. P. AYLESWORTH, Lincoln, Neb. The Twentieth Century Ministry.</p>	 <p>GEORGE H. COMBS, Kansas City, Mo. Series on General Theme: "Half Hours With Books."</p>	 <p>W. J. LHUTTON, Alleghany, Pa. A Series on the General Topic: "The Christological Tendencies of Our Times."</p>
 <p>H. E. HARLAN, Brooklyn, N. Y. After the City, What? An article on the city evangelization problem. The Jew in Prophecy and in History. The Bible Doctrine of Christ's Second Coming. Is the Plea of the Disciples of Christ Adapted to the Needs and Demands of the Twentieth Century?</p>	 <p>J. M. RUDY, Cedar Rapids, Iowa. Are We to Have Any Religion in the Future? Religious Experience. Laws and Life: or the Question of Authority in Religion. Faith and Fact.</p>	 <p>T. E. CRABLET, Pittsburg, Pa. Notes of Travel on Trip to Holy Land. He Goes During the Year.</p>
 <p>D. R. DUNGAN, Canton, Mo. Several Articles on Subjects to be Selected.</p>	 <p>E. L. POWELL, Louisville, Ky. Subjects Not Chosen. Will Write Several Articles on Themes Selected From Time to Time.</p>	 <p>E. V. ZOLLARS, Hiram, Ohio. Subjects to Be Selected.</p>
 <p>WM. B. CRAIG, Des Moines, Iowa. To Be Selected.</p>	 <p>H. L. WILLETT, Chicago. Various Articles on Subjects to be Selected.</p>	 <p>B. B. TYLER, Denver, Colo. To be Selected.</p>

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The OUTLOOK.

HOPE BEYOND THE HILLS.

Red thorns in pathways springing.
Thick-thronging earthly ills;
But ever he was singing
Of Hope beyond the hills.

Dark storms dim shadows flinging.
Yet still, "Whate'er God wills!"
And ever that sweet singing
Of Hope beyond the hills.

Of Hope, her white flight winging
Where star on star fulfils
God's promise—sweetly singing
Of Hope beyond the hills.

—Frank L. Stanton.

Church Property Exempted.

One result of the recent election in California is to exempt church property from taxation. This is right, for all but certain kinds of church property. A great deal of it is in the nature of private property. For example, a pew church can hardly be looked upon as other than private property. The public has no rights in such a church.

Four Services on Sunday.

The Central Presbyterian Church, New York city, Rev. Wilton Merle Smith, pastor, has four Sunday services, 8 and 11 a. m. and 4:30 and 8 p. m. This seems to us a wiser thing than the abolition of the Sunday evening service. It would, however, require at least two pastors and two sets of workers to make such an arrangement a success. No doubt most churches in the city would profit by a Sunday afternoon service in the church.

The War in the Philippines.

Replying to the statement made by General Otis that the island of Luzon is thoroughly pacified, Mr. Philip Whitmarsh, special commissioner of The Outlook, in the Philippines, writes that the 60,000 soldiers there are hardly able to keep down the Filipinos who are not "pacified." For the period of four months ending with July, the losses in the Philippines were greater than at any other period, except at the beginning. This does not look encouraging.

Revision Recommended.

The Presbyterian committee on creed revision met in Washington recently and unanimously agreed to recommend to the general assembly that some change be made in the confessional statement. This forebodes a good deal of doctrinal discussion and ecclesiastical excitement, which in the long run are by no means unmixed evils. Every church is safe and full of capacity for good when it can meet all issues with free, open, unhampered discussion. There lies the way to light. The days are dangerous when men are muzzled.

The Canteen Condemned.

The house of representatives, by a vote of 159 to 51, not on partisan lines, passed the army bill with the following amendment, introduced by Congressman Littlefield of Maine:

"The sale of or dealing in beer, wine or any intoxicating liquors by any person in any post, exchange or canteen, or army

transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The secretary of war is hereby directed to carry the provisions of this section into full force and effect."

No one can predict the fate of this clause when it comes before the senate. It is to be hoped that the senators will be able to rise to the moral demands of the occasion.

Choir or Preacher?

A western man visited the east and went to church. He said he had heard "A \$5,000 choir and a \$1,000 preacher." This is a good illustration of a process that has gone on to the weakening of the church. The pulpit has been made too little of. Art has been put in the place of worship; entertainment instead of instruction, and a program instead of the preaching of the word. One reason for fewer conversions is that less stress has been laid on preaching. Preaching was appointed by Jesus to conquer the world. A choir can never do it.

The "Jim Crow" Law Upheld.

The supreme court of the United States has upheld the so-called "Jim Crow" law in Kentucky. Justice Harlan alone dissented. This matter, therefore, seems fixed legally and constitutionally, and there does not seem to be any breach of moral principles in providing different coaches for colored people, if these coaches are as comfortable as those provided for white people. The fact is, the arrangement redounds to the better comfort of both races, and makes it much easier for the train officials to keep order. It also makes traveling safer.

The Ship Subsidy Bill.

The senate will likely pass the ship subsidy bill, which will add another item to the long, sinful list of paternalism in this country. The bill is in substance that the United States treasury should pay private ship builders and owners \$9,000,000 per annum for certain privileges the government might enjoy, and to make ship building and ship owning more profitable. The amount of corruption possible under such law is beyond computation, while it would be gross injustice to tax one class of industries to support another. If our shipping facilities are not sufficient, let the government own the ships paid for, or use some of our great war vessels for practical purposes. But building up private fortunes with public money is betrayal of trust on the part of those who are entrusted with the power of the people.

Salaries of Public Men.

There is a growing disposition to increase salaries in all public offices—especially those with the easiest work. Senator Stewart offered a bill in the senate to give judges in the Philippines \$20,000 per year. The idea is that it will be more costly to live there than here, and that a big salary will lessen the temptation to corruption. This is a fallacy. The proportion of men with large salaries going astray is greater than that among men getting small salaries. There is more temptation for a man with a large salary to speculate than one with a small salary. The man who has much money is in more danger of covetousness than the man with little. Besides, it is not well for pub-

lic officials to be too far removed from the people by high living. A rich preacher does not make the best pastor, and a rich man in office is not better equipped for his work by his riches.

"A Root of All Evil."

Says Rev. Charles M. Sheldon, very truly we think, in Christmas Success:

"A large proportion of the evils of this county, are due to the general craze for getting rich—for getting rich too fast. Thousands of people are engaged in efforts to get without giving; to become rich without paying for wealth in an equivalent amount of labor. I was visiting in Maine last fall, and while there I saw the apparatus by means of which a certain man offered to make gold out of sea water. They told me of the hundreds of people who were fleeced through this scheme, and I thought it was only another illustration of the results of wanting to get rich quickly. Some people never seem to learn that one cannot get something for nothing in this world. If we want to make money we must be willing to work for it and not try to climb the ladder of success by pushing others down.

"Business men sometimes tell me that business cannot be conducted nowadays upon the principles laid down by Jesus in the Sermon on the Mount. I say they are mistaken. A man can still be honest and be successful in business. He may not be able to declare dividends of a hundred per cent, but he will have the satisfaction of knowing that he is honorable. I have come to believe, as a result of my observations, that not over 10 per cent profit can be honestly made in any business. Too often men forget that all business belongs to God; that He made everything, and that we and all we have are His.

"Young men, when starting out in life, make a great mistake by seeking to become rich at once. They should be content to build slowly, on a firm foundation, and they will find that their character structure is a lasting one. The thirst for wealth takes our minds from the better things in life and dwarfs not only our mentality, but also our moral nature. It is one of the things to be guarded against in our natural life.

"Now that Christmas is at hand, with all its memories and pleasant meetings, surely we can rest awhile in the pursuit of worldly success and take time to realize some of the good things we have been appreciating so little during the busy working months of the year. And, in the coming century it is the hope of all good men that America will no longer be known as 'The Land of the Dollar,' but as the home of all that is best and truest in life."

A friend seeing a beautifully bound work on infidelity in the library of Robert Ingersoll, inquired its cost. "It cost me the governorship of Illinois," was the reply.

So "Uncle Sam" might say that his partnership with Bacchus that he evidently prizes so highly has cost him partnership with God that would bless him supremely.

EDITORIAL.

THE ANGEL'S SONG.

It came upon the midnight clear,
That glorious song of old;
From angels bending near the earth,
To touch their harps of gold;
"Peace to the earth, good will to men,
From heaven's all-gracious King;"
The earth in solemn stillness lay
To hear the angels sing.

—Edwin H. Sears.

THE MOTHER AND CHILD.

One of the earliest effects of Christianity in the world was the elevation of womanhood and childhood to their normal place in the social scale. The treatment which Jesus accorded to women and children during His personal ministry was so at variance with common customs, both among Jews and Gentiles, that it produced a shock of surprise and often murmurs of dissent; but His spirit passed into the life of the church and speedily wrought such changes in the social order that no longer could the ruling ideas of heathenism prevail in a society where Christianity was influential.

Nevertheless, heathenism was still strong and Christianity was unable to totally irradicate the pagan conceptions of religion. Paganism had in almost every instance exhibited deity in the companion forms of male and female. For every Baal there was an Ashtoreth; for every Dagon there was a Derceto; for every Osiris there was an Isis; for every Zeus there was a Hera; for every Jupiter a Juno. It was not easy for the Christian community to lose at once the impression of its older pagan ideas, and thus when the sublime idea of God in His fatherhood was revealed by Jesus, the crude thought of the church tried to fill up what seemed a vacancy by elevating the Virgin Mary to the unoccupied place by the side of God. Thus grew up the worship of the Virgin, which had two values; first, the filling of this niche left vacant from pagan usage, and second, the attempt to realize the new significance which motherhood acquired in the life of the church. Motherhood had now become a sacred thing, and Mary the ideal mother. Maryolotry, therefore, came in as a perfectly natural attempt to satisfy the crude idea of the sub-Apostolic Christian community.

Against these symbols which easily passed into the Roman Catholic Church as it developed its hierarchy, Protestantism has always raised its deprecating voice. Mary's elevation to sainthood, if not deity; her representation as enthroned in the heavens, and the worship of saints with halos about their heads, have all been denounced by Protestantism as a modified form of idolatry. There is a great truth underlying this protest, and no Protestant wishes to go back to the old Maryolotry, with its superficial and materialistic views. At the same time one wonders if Protestantism itself has not failed to grapple with the real need of the soul for a high ideal of womanhood which realized itself in the life of the Virgin Mother. A true appreciation of Mary's place need not lead us beyond the clear and appropriate lim-

its of Apostolic teaching. The picture of the mother and the child, painted on a hundred canvasses, has become not alone a Roman symbol, but an expression of Christian reverence for the greatest social fact revealed by Christ—namely, the significance of motherhood and childhood as alone possible of realization in a Christian community. This is the meaning of the madonnas in all their varied beauty. It was Christ who discovered the child, and with the child He discovered woman in that royal realm of her life, motherhood.

This is, indeed, the significant Christmas message of this age. The new interest in childhood which has grown up within the past half century is only the kindling into inspiration of that thought first given expression by Jesus that motherhood, childhood and home are the facts which lie at the center of man's normal life in the social order. Christianity has its truest and simplest meaning here, and everyone who has to do with the child may realize the significance of that strong native impulse which from the first has sought to express itself even in the crudest art and the baldest theology; but which, nevertheless, is one of the most significant facts recognized by our holy faith.

And they came into the house, and saw the young child with Mary his mother; and they fell down and worshiped him, and opening their treasures they offered unto him gifts, gold and frank incense and myrrh.

HOW THEY DO.

The Visitor remembers a bit of poetry learned in childhood, which he believes was written by Longfellow, a portion of which runs somewhat after this fashion: "Between the dark and the daylight, When the night is beginning to lower,

Comes a pause in the day's occupation, That is known as the Children's Hour."

The poet is referring to that time when the tasks of the day are laid aside and the children gather for a bit of play before the evening meal and the studies and reading of the later hours are begun. Happy is the family that sets apart religiously a period of the day for the children. These little folks come to learn its delight and to insist upon its privileges with each recurring twilight. A home without children misses this play, and parents may well realize the pleasure which they both enjoy and bestow when they give themselves with unreserved abandon to the frolic and fun of the children's hour.

The Children's Hour.

The Visitor wonders, however, whether this age in which we live, with all of its rush and hurry, is not the "children's hour" of the centuries. It can hardly be called "a pause in the day's occupation," for there was perhaps never a time when life was more earnest and strenuous than it is now; but that it is the children's time in a sense that has never before been true may well be believed. The genial autocrat, Oliver Wendell Holmes, mourned that it was his evil fortune to be born in a time when children were neglected and older people made much of, and to grow old in a time when the aged were neglected and children received all attention. This humorous complaint of

one who could hardly be believed to grow out of sorts with life at any angle, serves, however, to point the moral that this century has seen the development of interest in the child grow from its beginning, until now it has become almost a passion. The Visitor has wandered through the streets, as the season approaches Christmas, with a vague feeling that the commodities offered for the holiday consumption were almost entirely planned on the little folks' scale. Toys and playthings everywhere, until one is tempted to believe that there are no grown-ups any more, but only children to be delighted with the Christmas gifts. This is precisely as it should be. He has no complaint to register against Providence for permitting such a state of affairs to prevail, but he is interested in noticing the fact itself. On the streets and in the stores the children are legion. They take far greater interest in the occasion than do their elders. It is their season especially.

But what is to be said of the other periods of the year, when the child is not supposed to be so much in evidence? Is it not the same story over again? Every morning an army of young Americans starts out for school; every street is thronged with them; every public conveyance is crowded, and every ear hears their din and school talk. On Sunday the same thing is true, and the Sunday school is thronged with this teeming and jubilant life. The Visitor is old-fashioned enough to wish that the same thing could be said of the services of the church, and he feels that something has been lost out of a child's life when he is considered too young to go to church, but only capable of appreciating and enjoying the Sunday school. The Visitor is rather committed to the heresy that if the child must choose between the two and cannot attend both—and, mind you, "cannot" is a strong word, used in its strongest sense—he would rather see him going to the public services of church worship than to the Sunday school; and he is not among those who have words of criticism for the latter, even with all of its imperfections.

Children in Modern Thought.

But to return to the child in modern life. One discovers that our art is full of children; a majority of the paintings of recent time deals in one form or another with children, and the statues are of the same character. The little folks have taken possession of the studio as they have of the store, and what is true of the school and shop and gallery, is likewise true of the library. The children's books are the most prominent feature in the literature of our time. Some publishing houses deal with nothing but books of this sort, and every publisher numbers the volumes for little folks among his most important titles. And while one is speaking of books, he is reminded that the place of the child in modern literature itself is astonishing. Open the books which deal with questions for grown-ups to consider. The average novel or poem of the day deals quite as much with child-life as with any other phase of affairs. And one remembers that with Wordsworth and his return to nature from the romantic period of Walter Scott, in which the children were all grown-up folks in small clothes rather than real children, there came the dis-

covery of the child afresh; and then came Froebel and Field and Riley and Mrs. Wiggins and John Burroughs and Seaton Thompson, and all the other delightful friends of the children, who are creating a new world out of the fancies and dreams of the little ones, and interpreting the facts of the great world in terms of child life.

And so the Christmas time has a special significance because it brings to mind once more the eternally fresh story of the Christ-child. It is not strange that the fancy of the centuries fixed upon the jolly side of that story and fashioned out of the mists and mysteries of past centuries the Santa Claus legend, which has penetrated everywhere where Christianity has gone, and with different names for the rollicking, delightful old gift-bearer has charmed countless thousands of children under every sky. The fairy world of unreality is as natural to a child as his breath. He lives in the realm of unseen beings, and every nook and corner of his life is animated by fancy as real to him as his daily food. Those thousand nothings which have found their expression in "Mother Goose" and other classic child's tales are the charming translations of his world of imagination in language which he delights to repeat.

The Santa Claus Story.

And yet the Visitor knows that there are people who would like to kill off Santa Claus if they were able to do so. He meets now and then people who are belligerent enough to go about with a club (metaphorically speaking) in search of anybody who is heathen enough to talk about Santa Claus, when everybody, of course, knows that no such creature exists! Well, the Visitor is willing to let these earnest and sometimes patient reformers take their own gait in the matter, convinced as he is that Santa Claus is incapable of suffering death at their hands, though he does confess that sometimes his resentment rises a bit at the misspent efforts of such people when they try to disillusion a group of little folks who are supposed to be deeply held in the chains of superstition by adhering religiously to the Santa Claus story. He heard a Sunday school superintendent stand before a class of little folks and chide them for giving credence to silly superstitions which their parents ought to be ashamed to teach them, and went on to affirm that no such being as Santa Claus ever existed and that their parents had deliberately impressed falsehoods upon them by so declaring. Some of the children were shocked and outraged by this insult to an old friend, and more by implication of parental indirection. The Visitor went away convinced that that superintendent was a good illustration of the way not to do it. One who opposes the harmless story of Santa Claus is one who simply does not understand the workings of the child mind, and who is trying to impose adult conceptions on little folks. Properly interpreted, this story will never obscure the true message of Christianity, for the gift-bearing Santa Claus is only the jolly and child-like expression of the Christmas thought of doing good to others, which seeks personification in just such forms, and which later years will dissipate in a perfectly innocent and harmless fashion, while in the background rises ever sweet-

er and purer the majestic figure of Him who is the world's great gift-bearer and Savior.

And lo, the star, which they saw in the East, went before them, till it came and stood over where the young Child was; and when they saw the star, they rejoiced with exceeding great joy.

THE BLESSEDNESS OF RECEIVING.

The old year is dying and the Christmas season is close at hand. We usually think of Christmas as the time of giving. May we not also think of it as the time of receiving? Paul gives us the only saying of Christ, outside of the Gospel records. This beautiful message seems all the more attractive because like the evening star it stands out all alone: "Remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive." These words were spoken by Paul fully twenty-five years after the death of Christ, but they deserve to have a place beside the seven sayings on the cross, beginning, "Father, forgive them, for they know not what they do," and ending with "Father, into Thy hands I commend My spirit." While the precious children in our homes are thinking of the Christmas gifts they will receive, let us remember that it is blessed to receive as well as to give.

The words of our Lord imply the blessedness of receiving, while they teach positively the blessedness of giving. India has for several years been passing through a terrible famine. Haggard men and hungry women have died by the thousands. Starving children have stretched out their little bony fingers for food. Under such circumstances it is a blessed thing to receive even a handful of rice. When Galveston was swept by the tide and laid bare by the storm it was a blessed thing to receive food and clothing from all over the land.

Danger in Receiving.

Character is liable to be weakened by charity. Rome fostered pauperism by indiscriminately feeding her paupers. So did the church of the middle ages, teaching "blessed are the poor" according to Luke rather than "blessed are the poor in spirit" according to Matthew. But there are worthy poor in all our great cities to whom it would be blessed to receive food and clothing while the chilling blast of winter is blowing. Let us carefully and prayerfully read over the twenty-fifth chapter of the Gospel according to Matthew. Let us enter more deeply into sympathy with the suffering poor during the season of gifts. There are hungry children close at home as well as in far away India. We should let those who are near

Books Better Than Bric-a-Brac.

us know the joy of receiving.

It is a blessed thing to receive truth in the mind as well as food for the body. There is a genuine joy in receiving a good book. It is a great mistake to give your friend some costly piece of bric-a-brac with the misconception that the pleasure of receiving is measured by the cost of a useless gift. Good books cost so little and the information your friend will receive will prove a double blessing. It is a blessed thing for the mind to receive fresh thoughts of God and Duty and Immortality. In all our communities there

are educated men who are hoarding up general information which old and young around them would be blessed in receiving. The way to remember truth and keep it vital instead of letting it rust is to tell it to others. The lawyers, doctors and successful merchants in our churches should be encouraged to impart such information to others as would bless them by receiving it.

Deeper than the thirst for knowledge is the heart's hunger for love and sympathy. It is a blessed thing to receive the sympathy of a genuine friend.

Receiving Kind Words.

When the dark clouds hang heavy and the cold waves of disaster chill us to the marrow it is a blessed thing to look into the face of a true friend or to feel the pressure of a warm hand, though not a word be spoken. We need sympathy in the home in the church and in our business. All about us are those who would be blessed by a kind word in the midst of the stress and the struggle of daily life. A business man said to a noble Christian blacksmith who was bravely toiling up the hill of life, "You shall shoe my horse hereafter." The Lord is adding His blessing to each one as they toil on together. Husbands and wives both need each other's sympathy as day by day they journey toward eternity. Hungry hearts are blessed by receiving sympathy.

There is, however, a deeper thirst still. It is the soul's thirst for God. What a blessed thing it is to receive the love of God revealed in Christ! Blessed to receive the forgiveness of our sins through the atoning death of our loving Savior. Some one has said: "If ever we go through the gate of pearl, it will be with the song on our lips, 'Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion forever and ever.'"

If it is blessed to receive food and clothing for the body, truth for the mind and sympathy for the heart, it is thrice blessed to receive the gift of God's love through our Lord Jesus Christ.

And the angel said unto them, Be not afraid, for behold I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord.

It is a privilege as well as a duty to contribute to the comforts and necessities of those who through sacrifice and self denial and often suffering, devoted the energies of their productive years to the proclamation of the Gospel of Christ and who are now disabled through age or otherwise to earn a livelihood. Certainly the brotherhood will contribute handsomely to care for those to whom the cause is so much indebted. Every church should have some part in this noble work. If for any reason a collection was not taken up last Sunday be sure to take it some time soon. It would be a very appropriate thing to take up the collection next Sunday as a Christmas offering. A small contribution from every church would amount to quite a sum in the aggregate, and the relief it would bring to those in need would in numerous cases turn sadness into joy, and the contemplation of this service would certainly make happy those who shared in the contribution.

Contributed

CHRISTMAS BELLS.

The time draws near the birth of Christ:
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

Each voice four changes in the wind,
That now dilate and now decrease,
Peace and good-will, good-will and peace;
Peace and good-will to all mankind.

THE MESSAGE OF CHRISTMAS TO MOTHERS AND TEACHERS.

A small boy was sent with a Christmas present to a friend of his mother's who said after delivering his treasure with the usual greetings of the day, "This isn't what mamma meant for you, but yours was so nice that she had to go and buy another." That "it is more blessed to give than to receive" is far removed from the thought in the exchange method practiced by some people of to-day, and Christmas means no more to them than an increase in their possessions. They are thus robbed of the joy of giving; and the receiving remains a cold, formal act which may lead to envy and greed.

The Joy of Christmas

sent out from happy hearts on the returning birthday of Him whose deeds of love and sacrifice have uplifted and inspired the whole earth, indicates that service, voluntary, loving service, is the keynote of the glad Christmas-tide. And this should be the message to mothers and teachers which wisely given to children will instill in their minds and hearts the true meaning of Christmas, instead of the external idea which makes it oftentimes seem to boys and girls but a time for indulgence in sweetmeats and a new stock of toys.

If the Christmas thought, then, is to bring this idea of participation in the world's joy through giving and sharing, the question naturally arises, How is it to be done to be of help in the development of character?

The Santa Claus Idea.

The prosaic adult mind has sometimes objected to the Santa Claus idea, thereby detracting from the joy of Christmas for young children. Such people forget that truth is much broader than fact, and that the world's greatest universal truths were first comprehended through stories of the imagination, not through scientific observations or abstract reasoning. It must be conceded that unless the mind understands the value of symbolic literature as a means to an end, it can not appreciate the myth of the dear old Santa Claus. He it was who is always pictured as generous, loving and impartial. He is the happiest person imaginable. No one ever heard of a morbid, selfish Santa, or a Saint Nicholas brooding over his troubles or envying his neighbors.

Care must be taken in selecting wholesome Christmas stories and those which bless or envying his neighbors. have literary merit, or the truth intended will not reach the child; and if the myth or legend be told without the central thought being keenly felt by the narrator the point will be lost.

Children who have the Santa Claus stories told them in the right manner are loath to give up the idea even when hav-

ing outgrown the symbolic period, and the spirit of the childhood's Christmas returns each year with the advent, even to old age. A boy of 8 years came to a friend, in whom he had unbounded confidence, and with tears in his eyes said, "There isn't any Santa Claus, for I peeked down through the register and saw papa and mamma stuffing the things in." The friend, feeling that the boy trusted her for explanation, said slowly and thoughtfully, "Oh, yes, there is, Jo; Santa Claus is real. In the stories which have been told you, Santa Claus could come in the closed window, down the chimney even when there was a hot fire in the grate, through the locked doors, across the stormy lake and even through the air with his reindeer. Now, my boy, a living person of flesh and blood could not move about in that way, but the spirit of love can. And, Jo, Santa Claus is the loving spirit in our hearts which makes us want to do things to make other people happy." Such a look of relief and joy came into that child's eyes as she had never before seen and he ran out into the kitchen saying, "Oh, mamma, there is a real Santa Claus! there is a real Santa Claus! I know there is. Santa Claus is the loving feeling in our hearts that makes us want to give things to people."

The wise mother or teacher will be so filled with the true meaning of Christmas that she will gradually lead the child from the happy, rollicking, more material stories of St. Nicholas to those which have a more deeply spiritual content, as, for example, "Why the Bells Rang" by McDowell Alden, or the German legend of the Christ Child, and finally the real Christmas story from the Bible.

Ella M. Parrette.

And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger.

BOOKS ABOUT CHILDREN.

It is not surprising that the modern awakening to the importance of childhood has been the occasion of almost numberless books. The subject is one which easily lends itself to sentimentalizing and unscientific observations. It is very hard for most people to distinguish between familiarity with objects and knowledge about them. Fond parents and "experienced" school teachers have therefore entered confidently into the field of child study. The consequence is that in no other sphere has so much been written and so little really said. As a teacher of psychology and pedagogy it has been the duty of the writer to know something of this literature, and he never saw less wheat in such a heap of chaff. In general the magazines of child study are the greatest offenders, for they are often crowded on the market to make gain from the deep interest of teachers and parents in anything promising help in the education of children. For this class of readers there are a few books which will serve to create a standard of judgment and a point of view for the consideration of the whole subject.

Several volumes in the International Education Series are of this kind, notably those setting forth the work of Pestalozzi and Froebel. Rousseau's *Emile* has not been outgrown, and the obviously extreme statements are no longer misleading,

while the main principles are recognized as fundamentally valid. One of the best and most readable books from the standpoint of psychology is Sully's *Studies of Childhood*, published by Appletons, 1896. A more comprehensive book is A. R. Taylor's, *The Study of the Child*, by Appletons. Felix Adler's *Moral Instruction of Children* will seem more practical to parents. That is true also of several booklets published by E. L. Kellogg & Co., such as *The Story of a Sand Pile* and *The Contents of Children's Minds on Entering School*, both by G. Stanley Hall. Two books presenting the problems of education more from the sociological standpoint are Dewey's *School and Society*, University of Chicago press, and Dutton's *Social Phases of Education*, Macmillans. When one has caught the spirit of this class of books one is able to select intelligently from the story books the Sunday-school type of literature and to adopt methods which may be expected to produce out of the raw materials of the nursery and school room far better and more effective men and women. If this seems like an impractical and too difficult view, it may be answered that it is the only way to consciously appreciate and meet the vastly important work of training the child.

E. S. Ames.

KINDERGARTEN AND RELIGIOUS LIFE.

The aim and purpose of the kindergarten is to make the child feel his unity with his fellow men and his unity with God; to plant within his little soul the seed of religious truths, there to feed and nourish them so that later in life they may blossom out "in the beauty of holiness."

This fundamental law is the center of the universe, the key-note of Christianity, the basis of education, in truth, of God Himself.

The question is how to bring this to the mind of the little child in order that he might feel that behind all visible manifestations is an invisible Power, not a material king, as children are apt to think. Froebel, the founder of the kindergarten, took Nature as the agency, outside the home, to lay the foundation of the child's comprehension of religion, for through nature he feels, unconsciously, perhaps, the great life-giving Spirit, the Divine Ego.

When the child sees the forces of nature, he feels that there is a mysterious something behind, and here the seed of truth is planted. The butterfly, one of the beautiful spring creatures, is an emblem of man's insurrection. The child does not realize this, but his soul is like an exposed plate showing no impression until outside elements develop it.

Tennyson expresses very beautifully Froebel's thought when, holding a flower in his hand, he says:

"If I could understand what you are,
Root and all, and all in all,
I should know what God and man is."

This close communion with Nature leads the child to reverence the invisible, and from this he gains his foundation for the reverence of the Most High. This reverence is always present in the kindergarten from the time it opens in the morning with a prayer for God's presence during the day, until the close of the exercises.

Naturally this training, when the soul

is plastic and impressible, will have effect upon his later life. It is a well-known fact that the child's character is formed, chiefly during the first seven years of his life, three and sometimes four of which are spent in kindergarten.

We find that by actual statistics in the city of San Francisco, the percentage of criminals is much smaller since the introduction of the kindergartens in the public schools. Surely from these comparisons it would seem that the kindergarten may patiently and hopefully plant, trusting in the promise of Him who knows the end from the beginning: "Whatsoever a man soweth, that shall he also reap."

The following are profitable books to those intrusted in the work: "Study of Child Nature" and "In Storyland," by Elizabeth Harrison; "Froebel's Educational Laws," by James Hughes, Chicago. Elizabeth E. Short.

CHRISTMAS AND CHILDHOOD.

We have given unusual space this week not only to the Christmas season, but more particularly to its significance for the children. No questions are more frequently raised than those which relate to the training of the child, and the best literature upon the subject. We are certain that all parents and teachers will be glad to read what some of our friends who are known to have had experience in teaching, and the study of children, suggest. The following are among the shorter messages that have been received.

In order to be a successful teacher of the Bible it is necessary to know more than the text, and the comments in the usual Sunday school helps. There should be first after the Bible, a comprehensive study of the connected life of Christ. Farrar's or Geike's, or both. "The Man of Galilee," by Gunsaulus, would add depth to the knowledge and nature of the teacher. "Evenings With the Bible," by Isaac Errett, would increase his biblical knowledge and interest. Some deeply devotional work like Havergal's would bring him near to the Master, that he might bring others near. "The Right Road," by Kramer, and "The Infant Mind," by Preyer, are also full of helpful suggestions to parents and teachers.

Candace Lhamon Smith.

A delightful book for the little ones at the blessed Christmas-tide is Andrea Hofer Proudfoot's "Child's Christ Tales," which tells in picture, story and verse of the child life of our Blessed Lord.

The chapter entitled "The Angel's Promise" tells the story of the annunciation with the direct simplicity which should govern all narratives for children. This directness and simplicity characterizes the entire volume, adding to its value. Copies of the world's greatest pictures of the Christ Child are given.

The Christmas time should be used to draw the minds and hearts of the children to Christ, who is ever their best Christmas gift.

Helen E. Moses.

The greatest value of the Christmas message to us, as parents and teachers, is that it has made our lives possible. Without it we could do nothing; would be nothing. That love of God for us which the birth of Christ commemo-

rates is the beginning and the end of every Christian life.

All of Dr. H. C. Trumbull's books are valuable, especially his "Hints on Child Training," also Miss Harrison's "Study of Child Nature."

Robert H. Arthur.

Grand Rapids, Mich.

Christmas has been called "The Festival of Childhood," made beautiful and holy for all time by the revelation of God's love in His gift of the babe in the manger. It seems a happy time to impress upon the children this wonderful message of love, and the beauty of giving their young lives into God's keeping, that with the little Christ-child they may grow "in wisdom and stature and in favor with God and men."

Mrs. Wallace C. Payne.

Evanston, Ill.

CHRISTMAS MESSAGES.

What is the Christmas message for today? We can never exhaust the meaning of the angels' song, nor of the story of the gift-bearing sages, nor of that wonderful event, the Incarnation. But may we find some new and helpful meaning in the old and familiar record, a veritable and inspiring Christmas message for today? We gladly share with our readers some suggestive letters from friends of The Century. They are valuable both because they are messages from friends, and are fresh interpretations of the greatest fact in history.

All living may see December 25th, but not all will see Christmas. All at the inn might have seen the babe, but they did not all see Christ. Some in passing doubtless said: "What, another child of poverty? What a pity for him." But that child and His message proved to be both a revelation and a revolution. When He was upon the cross the mere onlooker said: "What a pity that one should die so young." But to the man that saw Him as He was, even His death was more victorious than His life. How vague our ideas of heaven, if we had only heard of it from poets' lips. But by His advent earth was enriched with the sublime spirit of heaven. When the angels came out to sing of His coming, they left the door ajar and the whole secret of heaven's beauty was out. In His presence we breathe its atmosphere. The angels' song of "Peace" was given a perfect translation in His life. When God's "good will to men" shall be matched by man's "good will to God," we will be in heaven. This is my Christmas hope.

Brooklyn, N. Y.

M. E. Harlan.

Homer has described the parting of the warrior Hector from his family. He is depart on what proved to be his last campaign. His wife and child, accompanied by the nurse, came out to say good-by. The father puts out his arms to take his little boy and to kiss him. But when the baby sees the shining helmet flashing in the sun, and its plume waving in the wind he cries out with fear. The warrior then takes off and lays aside his helmet, and again puts out his hands for his child, and at once the little one, recognizing, with a bound and a laugh springs into his father's arms.

God, the Almighty Jehovah, the Judge and Avenger of Sin, may seem to us an

object of fear. When He displays the threatenings of His law, and the greatness of His power, we may shrink in terror. But in Christ He has laid aside His majesty; in Christ He stretches out his loving, fatherly arms to reconcile and draw us to Himself.

If there is any one truth more than another which the Christmas bells ought to ring out to the world, and ring into our hearts, it is this: "God is love! God is love!"

Russel F. Thrapp.

Pittsfield, Ill.

The closing Christmas of the century may well bring us a unique message. The first Christmas season was one of joy because the Babe of Bethlehem was Immanuel—God with us. That God could dwell with men has been considered among the impossibilities. This new fact gradually gave a more wholesome content to the conception of God, and a more hopeful estimate of the possibilities of man. This latter truth may well be emphasized as the last Christmas message of the century. Nothing would be a more appropriate expression of our faith for the future founded on the marvelous material achievements and intellectual and spiritual impulses of this unique century. Such a faith should include nothing less than the universal proclamation of the Gospel as our twentieth century task. There is a sufficient basis in fact for such a faith, and would at once become the necessary inspiration for plan and action. May such a faith be our Christmas message to the world.

G. B. Van Arsdall.

Peoria, Ill.

The world needs to place more stress on mind and less on matter, emphasis on the heart as well as on the head, more stress on peace and less on pride, more thought on God and less on gold, more stress on life and less on lineage. Man needs a clearer knowledge of an ideal life towards which he may aim his conduct. To many the Christ is undiscovered because of the blinding influence of the selfish interests of this materialistic age; at this Christmas time we should sit alone with our consciences and look out of the windows of our souls more during the discharging of the duties of our busy lives as we are ushered into another century; it calls for us to look upward and with a clarified spiritual vision weave our conduct into our highest thoughts, as we shall be aided in every stage of growth by that Life-shaper whose earthly career began at Bethlehem.

Hannibal, Mo.

Levi Marshall.

The song of the angels was first heard by the shepherds of Bethlehem, but its sweet strains have been reverberating through the centuries. Every age has interpreted it anew, and found in it present solace for the soul, and the promise of a better day for humanity.

The message for today should be one to the individual, meeting intellectual difficulties by the powerful presence of a great personality and by the warmth of the lurid light of His love. It should bring peace, "not as the world giveth peace." It should also be a message to the masses. The world's difficulties are social as well as individual. It is struggling to social consciousness, and any

Christmas message which does not mean social peace and good will cannot be a song sweet to the ears of humanity at the close of the nineteenth century.

Centerville, Ia.

F. L. Moffett.

Of the many millions who rejoiced on Christmas day in 1800, probably not one remains upon the earth. The myriads who greet its glad return in 1900 will rejoice in it for the last time in this now dying century. When Christmas morning dawns in the year 2000 we who now live shall have joined "the innumerable company" in the silent land. But may we not hope that that day will see war, lust, greed, injustice and inhumanities all dead, and the glorious kingdom of our Lord in universal triumph among all peoples?

N. S. Haynes.

Eureka, Ill.

The dominant note in the first Christmas anthem was a note of joy. "Joy to the world." This is pre-eminently the Christmas message. It is, moreover, the tidings the world most needs. The joy that springs out of faith in God, hope for the future, and confidence in Christ's love and forgiving grace. The world does not need Carlyles to scold it, old Scrooges to grumble and complain, or even Jeremiahs to weep over it, so much as it needs Isaiahs to cry: "Awake, awake! put on thy strength! break forth into joy!"

There is a conquering power in a message and a life of joy.

Springfield, Ill.

J. E. Lynn.

"The Christmas message for today," it seems to me, should be, as ever, a message of joy and hope to sin-burdened humanity. We must never forget that Jesus came "to seek and save the lost." At this holy season, when we shall remember the Blessed Babe, let us ring out the joyous peal that He was born among men to redeem them from sin.

Walter Scott Priest.

Atchison, Kan.

At Christmas we see men at their best, not only because they are at their best, but principally because we are at our best. Blessed are the pure in heart.

It is more blessed to give than to receive. But the gift is made for the receiver's joy. We must not allow our giving to degenerate into pleasure-seeking. It will be a holy Christmas if we can persuade some heart to receive the Christ who gives Himself. Blessed are the peace-makers.

Wm. R. Warren.

Connellsville, Pa.

The message of Christmas is the Incarnation. God was manifest in the flesh. The true meaning of the Incarnation is that God is to be manifest in the flesh forevermore. Every son of God, like the Son of God, is to be a manifestation of God. When all the sons of God are fit manifestations of the indwelling divinity it will be a renewed incarnation. It will be time for the second coming of Christ.

Dayton, O.

I. J. Cahill.

The wise men saw, worshiped and then made offerings to the Christ. In our lives seeing, worshiping and giving should go hand in hand.

A. B. Griffith.

Ionia, Mich.

CIVIC PROBLEMS.

Some New Legislation.

An immense volume of business awaits Congressional action. Steps have already been taken to get many important measures considered. Army reorganization, Nicaraguan Canal, ship subsidy, reducing internal revenue taxes and many less important matters will receive attention.

Prohibition of the Army Canteen.

At the first meeting of the committee on military affairs of the House of Representatives after the session began, the army-reorganization bill was amended to prohibit soldiers selling liquors in army canteens. When the matter came before the House for action Representative Littlefield of Maine offered the following amendment:

"The sale of or dealing in beer, wine or any intoxicating liquors in any post exchange or canteen or army transport or upon any premises used for military purposes by the United States is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect."

As usual, the liquor interests were bitter in their opposition and derived much comfort from the position taken by General Corbin and other army officers. The amendment was adopted by a vote of 159 to 51 and the bill was passed by the House with the amendment in the form above given Dec. 6, 1900. The outlook is bright for the retention of the amendment by the Senate, as a majority of that body is favorable to temperance legislation. The bill as it passed the House was introduced in the Senate Dec. 7, 1900. The prohibition is direct and unequivocal, and the Secretary of War will not be able to disregard the positive duty imposed upon him by Congress. After the much criticized opinion of the Attorney-General was made public the President said that he would enforce the law if Congress would say unmistakably that the canteen should be suppressed.

Taxation of Oleomargarine.

The House of Representatives Dec. 7, 1900, by a vote of 196 to 92, passed the Grout bill to tax oleomargarine. The bill makes all articles known as oleomargarine, butterine, imitation butter or imitation cheese, transported into any state or territory subject to the police powers of such state or territory. The tax on manufactured butter colored in imitation of butter is increased from 2 to 10 cents per pound, and decreases the tax on manufactured butter, uncolored, from 2 cents to 1/4 of 1 cent per pound. As 104,000,000 pounds of oleomargarine were manufactured and sold last year, the matter is of general interest. The dairy interests in the country have been pressing the bill in the interests of pure-food legislation.

Internal Revenue Taxes.

The ways and means committee deems it safe to make a reduction of forty million dollars a year in the internal revenue taxes. Checks, notes, mortgages, telegrams, deeds and money orders are to be exempt from such taxes. Reduction of 25 cents per barrel is to be made on beer and 60 cents per thousand on certain classes of cigars.

Public Sentiment.

The aroused public conscience is finding expression in legislative acts. Not so much because members of Congress have been elected upon platforms incorporat-

ing such principles but because the constituents at home are making their wishes known. The voting is not all done when the polls close on election day. The delegates to the W. C. T. U. convention just held in this city have exercised some influence for good no doubt upon those who make laws for us. A politician feels his political pulse when numerous requests from home along the same line come to him. Substantial citizens at home by indicating their preference for moral reforms may materially assist in bringing about desired legislation. Thus in a large and important sense is the private citizen a law-maker, and it is his duty to the civil government under which he lives to elevate the morals of the nation and thus promote the general welfare.

Washington, D. C. Andrew Wilson.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace among men in whom He is well pleased.

ANOTHER WORD FOR THE FATHERS

It was, perhaps, not convenient for many of the churches to take the offering for ministerial relief last Lord's day, and the day passed; but that does not mean that it is too late. It will be more convenient for many churches and individuals after the rush of the holiday season is over. This is all right. Select a day, send for a number of our reports for distribution in the congregation, present the matter and take the offering. It is due the churches, as well as the old brethren, that they be given an opportunity to join in the fellowship of this ministry.

One day in the year is not too much to ask every preacher to give to the interests of this cause. With this subject this could be made the one day of the year when the preacher could come close to the hearts of his people, enlist their sympathies and draw them closer to Christ. If the preachers will know this and in the name of the master set about doing it, God will take care of the results, the old brethren will be cared for, and again it will be said, "Neither was there any among them that lacked." On behalf of our worthy, needy brethren we urge you—do not neglect this matter. In harmony with the justice and righteousness of the cause, we must expect to hear from you as churches and individuals, and more than this board will be disappointed if we do not hear from you.

Recently one of these good fathers, to whom we were privileged to minister in his last days, was called over the river, and entered that rest that remaineth for the people of God. In sending notice of his death one of his sons writes, "My poor old father passed away the 7th of this month. He suffered greatly. I want to say to you that you will never know in this life the amount of good you are doing. I do know that you have made father's heart glad when he was in need. God bless you." Who among all the donors to this relief fund will not rejoice to know that he or she had part in smoothing the pathway of this saint of God, as he slowly and painfully went down to the grave? Brethren, this is the work of ministerial relief, your work. With such work the Father is well pleased. Give, and it shall be given unto you.

Corresponding Secretary.

BOOKS...

"Sunday Afternoons for the Children; A Mother Book." By E. Francis Sewell. New York, Fords, Howard & Hulbert, 1900. Pp. 162, cloth, 75c.

This is a contribution to the strengthening of the tie between mother and children in the home circle. It discusses such simple and yet essential subjects as blocks, drawing, painting, Scripture texts, sand boxes, flowers, Bible studies for children, music in the home, and twilight talks, and contains a choice collection of poems and hymns for the little ones which will be found of value in every little home circle. It is really a "mother book" in the best sense.

"The Story of the Soldier." By Brevet Brigadier-General George A. Forsyth. U. S. A. New York, D. Appleton & Co., 1900. Pp. 378, \$1.50.

Another volume is added to the "Story of the West" series in the appearance of this book, the previous ones having been "The Story of the Railroad," by Cy Warman, "The Story of the Cowboy," by E. Hough, "The Story of the Mine," by Charles Howard Shinn, and "The Story of the Indian," by George Bird Grinnell. In this volume the history of the American army is taken up and explained lucidly and interestingly, from its beginning to the present time, including the various elements entering into the fighting forces of the colonies in the revolutionary period and of the states during the troubled times since those days, and especially on the frontier in the Indian campaigns against the Sioux and other hostile tribes. The book is illustrated with a sufficient number of full-page illustrations to make the narrative of greater interest. It is not a dull recital of military matters, but a vivid and inspiring picture of the growth of our armies and of their most remarkable achievements. The book does not include, of course, a treatment of the American soldier in the Spanish war, as that is of too recent date; but enough has been said in the public prints to render this addition unnecessary for some time.

"The Modern American Bible." By Frank Schell Ballentine. New York, The Lovell Company, 1899. Volume I, containing Matthew, Peter, Jude and James; Volume II, containing Mark, 50c per volume.

This is a day of new editions of the Scriptures; the recent issues of the American Revised Version, the Modern Readers' Bible, by Prof. Moulton, and the Twentieth Century Testament, issued by the Revell Co., afford a sufficient variety to give fresh interest to the study of the text, and to this list of helps there is now added this new aspirant for public favor. Mr. Ballentine is the rector of Christ's Church, Scranton, Pa. His work in the two volumes that have come to hand shows an interest in modernizing the Scriptures on somewhat different lines from those perceived in any of the other works cited. He has changed the phraseology only sufficiently to elucidate the text, being freer in this particular than Prof. Moulton, but far less radical than the Twentieth Century Testament. Indeed one feels that he has not gone far enough, if any departures are to be made from the standard revised version. For

instance if one is to substitute such colloquialisms as "to tell you the truth" in each case where our ordinary versions have "Verily I say unto you," or "Lord, if you wish you can cure me," for the usual "Lord, if Thou wilt Thou canst make me clean," why not substitute "Lord, Lord, have we not preached in your name?" for the older and archaic expression, "Lord, Lord, have we not prophesied in thy name," which Mr. Ballentine retains unchanged? Certainly the word "prophecy" is in far greater danger of misinterpretation by association with "prediction," than many other words which he has seen fit to revise. One sees certain other blemishes which he would wish corrected, such as the lack of introductions, which would be a very valuable feature in a work like this. Nor are there any divisions of the text, save paragraphs, which would tend to locate a passage in the Bible, though at the top of each page there is noted the verse with which the page begins, which is a great improvement over Prof. Moulton's total lack of any indication of the sort. We notice also that Mr. Ballentine is inclined to many obsolete interpretations in his notes appended to the volume, such as the attempt to explain away the simple and obvious meaning of Jesus' allusion to the possibility of the camel going through the eye of the needle. The attempt, which used to be a commonplace, to show that this needle's eye was a small gate in the wall of Jerusalem, does violence to the whole context and makes impossible the shock of astonishment which it was the very purpose of Jesus to produce in His hearers. On the other hand, there are many admirable features about the book, such as its modern language; the absence of the old mechanical breaking up of the text into the verses, and, what is a new feature in this volume, the printing of Jesus' discourses in the poetic and aphoristic forms of parallelism to which they so largely lend themselves, thus enabling the reader to see the close connection between the form of Jesus' discourses and the Old Testament wisdom literature. Poetry and quotations are exhibited by the same device. Another good feature is the modernization of terms relating to values and weights. One can much more easily understand biblical allusions to money when they are put in dollars and cents. The notes are helpful in places, but tend to be prolix and to disappear at the hard places, which is, of course, the standing objection to nearly all commentaries. Many of them seem likewise to be more sermonic than interpretative in their character. But the convenient form and the suggestive qualities of these volumes will make them valuable to Bible students.

For a long time it was denied that there was any intention on the part of the United States of adding a colonial department to the government, but little by little the growing idea has bodied itself forth in its own phraseology. The Independent (New York), an ardent administration journal, has an editorial on the question "Shall Our Colonies Love Us?" The Independent thinks this a most serious question, and declares that the majority of the Cuban people do not love us, while the Porto Ricans have neither love nor gratitude. Of course, the Phil-

pino is not far enough along to be considered. Some abuses of these people by the example and acts of our soldiers are then recounted. It seems that our soldiers "profanely" speak of the black people as "niggers" and offer other such awful irritations. We are glad to see the Independent frank enough to say of the situation in the Philippines: "The saloon ought to have been suppressed; instead of that, it has appeared as if Americans were drunken beasts, worse than Spaniards." Our politicians seem to be interested in the question of trade following the flag. Trade will not make "our colonies" love us. If morality follows the flag all will be well.

"Nuggets," a series of six little books, giving short selections from great authors on important themes. Fords, Howard & Hulbert, New York, 1899. 40 cents per volume. The series includes, each in a separate volume, groups of extracts from the foremost writers on Philosophy, History, Education and Patriotism, and has a volume of quaint sayings and one of "Don't Worry" hints. They are veritably "bits of ore from rich mines." The volume of historical material has a portrait of Macaulay, and includes selections from his writings, as well as from those of Stanley, Froude, Fiske, Armstrong and Emerson. The one on education starts with Plato, whose likeness adorns the title page, and runs on through Aristotle, Rousseau, Herbart and Spencer to Harris, Butler and Pres. Elliot. The little books are admirable pocket companions.

"Standard Eclectic Commentary." Prepared by Philip Y. Pendleton. With geographical notes by J. W. McGarvey. Cincinnati, Standard Publishing Co. Pp. 400, \$1.00.

The usual helpful features are embodied in the commentary of this season, including material for both students and teachers. Several maps and cuts illustrate the themes, and the blackboard exercises are fairly suggestive. Introductory exercises are given and an excellent dictionary of Scripture proper names is among the helps. The list of authors referred to is suggestive, but one wonders why so few modern biblical helps have been consulted in the preparation of the book. The volume, as a whole, compares very favorably with those of former years from the same press.

"Dickey Downey," the autobiography of a bird, by Virginia Sharpe Patterson, is also from the presses of the Baptist Publication society. It is a beautiful little volume, with a number of colored plates of birds drawn by Elizabeth M. Hallowell. The story will interest children and also instruct them in the value of bird life. It is a special plea for the protection of our native birds against the destructive demands of fashion. It has been fittingly called the "Black Beauty" of bird life, and ought to have as wide popularity as that famous autobiography of a horse. Cloth, 191 pp., price 60c.

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Notes & Personals.



J. Dunkleberger has taken the work at St. Joe, Ind., and begins January 1.

E. E. Hartley has been called to serve the church at Banier, Neb., another year.

C. G. Le Masters changes from Turner, Ore., to Williams, Cal., on account of his health.

S. D. Dutcher's meeting with his home church, Mexico, Mo., resulted in thirty additions.

J. H. Garrison dedicated the new church at Kirksville, Mo., Dec. 9. H. A. Northcott is pastor.

A. E. Gardner changes his address from Myrtle Creek to Turner, Oregon, having accepted the work at that place.

Issac Beckelhmyer of Eureka, Ill., has been chosen by the state board as state evangelist for the seventh district.

There were two immersions Dec. 9 at Gibson City, Ill., by S. E. Fisher. Also a young man at prayer meeting Dec. 12.

Bro. Geo. Reader of Bloomington, Ind., closed an 18 days' meeting at Eddyville, Neb., on December 5, with five additions.

There were four additions at Gerlaw, Ill., instead of "one addition at Geslaw" by Harry E. Tucker as stated last week.

Chas. L. Beal of Central Christian College will commence a meeting at Bedison, Mo., soon and continue during the holidays.

D. D. Boyle expected to close the meeting at Holsington, Kan., last Thursday. At last report they had 70 additions and expected more.

Wilkinson and McVey began a meeting at Blue Hill, Neb., December 13. In a previous meeting at Roseland, Neb., they had 18 additions.

There were three additions Dec. 9 at the South Omaha church, where Howard Cramblet is pastor. Their meeting closed the Saturday previous.

W. H. Harris is in a hard struggle at Kent, Iowa. Meeting is in its third week, and no additions yet. We hope he will yet win the victory, however.

James N. Crutcher will remain permanently with the First Church, Paris, Texas. They have averaged one addition a week during the two years of his pastorate.

Bro. Ben. F. Hill of Missouri is holding a meeting with the church at Moulton, Ia., where R. M. Dungan is pastor. At last report the meeting was five days old with six additions.

Ellis B. Harris of Albany, Mo., will close his year's work at Gaynor City, Mo., with a meeting during the holidays. So far there have been fifty-six added since April.

The church at Springfield, Ill., takes up a collection on the last Sunday before Christmas as a Christmas present to the faithful pioneer preacher to whom we owe so much.

We are informed that it was Ben F. Hill who led the meeting at Bethany, Mo., with fifty-six additions in eighteen days instead of J. B. Briney as stated in our last week's paper.

The Updike-Webb meeting at Kankakee, Ill., still continues with great interest. There were fifty-five additions at last report, including several unbaptized believers from the M. E. church.

The St. Paul street church, Baltimore, which started as a mission Sunday school

about a year ago by the Calhoun street church, is now preparing to build a chapel. The fund was started by a friend giving \$500 and the necessary balance is now being raised.

The new church building at Conerston church at Gila, Ill., is completed and ready for dedication. It is to be dedicated on the first Sunday in January by Isaac Beckelhmyer, state evangelist.

The church at Springfield, Ill., where Bro. J. E. Lynn is pastor, had twelve additions at regular services during November. The names and addresses of these are published in the weekly church leaflet.

B. Luther Matthews and Noah Leonard Ruff were ordained to the ministry on Dec. 7 by the elders of the church at Creed, Tenn. These brethren began a meeting at Raven's Branch church the 8th.

M. S. Jamison, of Albany, Mo., will preach for Sheridan, Mo., congregation the coming year one-half time. Also one-fourth time each for the congregations at Oxford, Worth county, and Central church, Harrison county.

Chas. Reign Scoville began a meeting with the church at Albany, Oregon, Dec. 9. There were five added the first night and three the second night. They dedicated their new church building last Sunday, Bro. Scoville officiating.

J. E. Davis of Central Christian College preached his farewell sermon at Perrin, Mo., last Sunday evening. The church presented him with \$25 as a token of their appreciation of his services. He takes up the work at Princeton.

The American Christian Missionary Society has received eighteen hundred dollars on bequest, the interest only to be used in pushing the work of Home Missions. It is a memorial fund to Mrs. Marian Parmley, of Painesville, Ohio.

The meeting at Nelsonville, O., where C. M. Keene is pastor, closed Dec. 9 with twenty additions. C. W. F. Daniels of Ionia, Mich., did good work as singer. There were three other additions there recently, making twenty-three since last report.

C. W. Dean delivered his lecture on "The Man of Nazareth" for the church at Harvey, Ill., last Thursday evening. The lecture was highly appreciated and shows wide reading and high appreciation of the character of the man who is molding modern social institutions.

The Foreign Society has just received another gift on the annuity plan. Since October 1 the whole amount received on the annuity plan by the Foreign Society is \$15,800, a gain of \$14,700 over last year. The gain in the regular receipts for the same time is \$2,390.25.

C. C. Waite of Sharon, Pa., furnishes us with the following report: "We have just closed a meeting here with Bro. Herbert Youell as evangelist with fifty accessions, thirty-six by baptism, 13 from Baptists, seven by statement. Youell is an evangelist of a very high order."

It is none too early now to do some serious thinking about the Minneapolis conventions. If for us as a people this has been the realm of icy indifference, let us invade and conquer it. The north and the northwest are becoming populous and mighty. Vim, vigor and victory are the watchwords of this section. Let us harness their energy to the chariots of our King.

N. E. Cory of Mt. Sterling, Ill., reports one confession there Dec. 9. They hold a protracted meeting there in January. Bro. Cory has appointed eighteen committees to canvass the entire community from house to house. We shall expect good results from systematic work.

Bro. Omer lately closed his meeting at Albany, Mo., with twenty-five added. This meeting did more real good for the congregation than any meeting for some time past. Bro. Omer is a strong gospel preacher. A number of the students attending C. C. C. at that place were brought to Christ.

The new church at Cameron, Ill., was dedicated No. 25 by H. O. Breeden of Des Moines, Iowa. The cost of the building was \$5,100. Money needed on dedication day \$1,600; money raised was \$1,825. O. D. Maple is the pastor. They are now in a meeting there one week old with nine confessions.

The Pulpit Reporter is the leaflet published by the North Side church of Omaha, Neb. Vol. I, No. 1, is dated Dec. 9, and contains the sermon of the pastor, W. T. Hilton, on the subject, "The Obligations of the Christian to Municipal Cleanliness." A good address and a good plan for its dissemination.

William Oeschger of Farrbury, Neb., writes as follows, dated December 14: "The church here raised on Sunday, November 4, \$800 on its church debt. On November 24 we began a meeting which we continued two weeks. Prof. C. R. Travis had charge of the song service. His work was well done. The pastor did the preaching. There were 13 additions, one by letter, three by statement, nine by baptism. All departments of church work are prospering."

The meeting at Waukegan by J. M. Lowe and E. W. Kerr, singer, closed last Sunday. Latest report is 34 additions. Bro. Lowe goes next to Mt. Ayr, Ia., where he begins a meeting Dec. 30 and Bro. Kerr goes to Tampico to assist J. S. Clements.

Will A. Green, pastor at Irving, Ill., writes as follows dated Dec. 6: "Work here starting out nicely. One addition by letter first Lord's Day. Baptized a Lutheran lady after services Thanksgiving evening. Organized a Bethany Reading Circle with about twelve members and will organize a Junior C. E. in the near future."

Dr. Mary E. Morrison writes as follows from Bellevue, Iowa, dated Dec. 12: "The meetings closed here Dec. 3 with nineteen baptisms. We are looking forward to greater work here in the future. Bro. J. S. Miller did a grand work here and we hope to have him here for a meeting next summer."

The first anniversary of the pastorate of Leslie W. Morgan of Southampton, England, was celebrated by the church Sunday, Nov. 18, and on the following Wednesday evening. The exercises were very complimentary to Bro. Morgan and indicated the high esteem in which he is held by the church. Bro. Morgan is president of the local Endeavor Union.

J. T. Alsup writes as follows from Pekin, Ill., dated Dec. 10: "Two were added here yesterday by letter; five by statement four weeks ago. Baptized two at Cerro Gordo last Monday. Bro. Ransom Brown takes the work at that place. I have just received a unanimous call to remain with the church at Pekin."

A local church leaflet is getting to be

quite generally used by pastors and we believe with good results. One just received from the First church of Omaha, Neb., entitled "The Christian Visitor" is largely given to the annual report of the church, but contains in addition the announcements for the week besides some general notes and the statement of our religious position.

The Sterling Place church, Brooklyn, N. Y., has secured the services of Miss May Whaley of the training school for "Pastors' Helpers" at Cincinnati, O., as a helper in the pastoral work of that church. The plan is a good one. The Lenox Avenue church, New York, has such a helper. It is a need and we are glad to see young women fitting themselves for this service.

H. A. Denton writes as follows from Warrensburg, Mo., dated Dec. 10: "Meeting in progress one week: twenty additions, sixteen of that number by confession. With extra chairs we can seat 1,400 people. That capacity is being packed nightly. C. E. Millard is leading the music and giving his illustrated solo work with profound effect upon the audiences. I am managing the forces and doing the preaching."

A. M. Harvuot, president of the School of Pastoral Helpers at Cincinnati, O., writes as follows: "The School of Pastoral Helpers is just closing the first term. It has been more successful than we anticipated. We have six applications now from city pastors who want women helpers. Several of our young women will be ready for work by the last of May. The second term opens Jan. 15. Those who would enter at that time should make application at once."

Bro. K. W. White of Salisbury, Mo., writes as follows, dated Dec. 12: "On the eve before Thanksgiving some of our good people broke into our home while we were at prayer meeting and loaded up our dining table with good things for the natural man, then they hid in an adjoining room to witness our surprise when we returned home. We appreciated it first as an expression of good will. Such experiences offset the trials of a preacher's life."

A. R. Adams writes as follows from Blanchard, Ia., Dec. 12: "A father and mother and their son will be buried with their Lord in baptism next Sunday. When I began work here a month ago there were only six out at our weekly prayer service; this week there were seventy. Two months ago I visited this church and found it divided and discouraged; today it is united and full of hope. Our Sunday school is growing and Mrs. Adams has just organized a Junior Endeavor Society with thirty-three members. We will pay our apportionment for state work."

The following report is from E. Everett Cowperthwaite of Eldorado, Kan., dated Dec. 10: Thirty-one nights' meeting just closed. Sixty-one additions, thirty-nine confessions by statement, fifteen from sects, by baptism seven. Evangelist Lee B. Meyers now with the South Lawrence church of Wichita, Kas., did the preaching, all save four sermons by myself. It has never been my lot to have listened to a better series of sermons. He is unique in method, strong and clear in reasoning, biblical in matter. You never see the man in his preaching, the cause he pleads hides all else. He endeared himself to us all, and he leaves the pastor

stronger with his charge than when he came."

One hundred and twenty members of the Christian church and citizens of Belleflower, Ill., assembled at the home of J. H. Swift and wife in their absence and when the preacher and wife returned home the house was too full for comfort with happy faces and joyous hearts, good things to eat and some beautiful and valuable presents to remind them of the birthday of the pastor. A pleasant evening was spent. At 10 o'clock a second surprise was ushered in when the father and mother of the preacher from Eureka, Ill., was brought in and introduced to the family, they knowing nothing of their presence. Twenty-five dollars' worth of presents were left to gladden their hearts. Among them was a beautiful lounge and a gas lamp. The members of this church and the citizens in general seem to hold in very high esteem the pastor and his wife.

Meade E. Dutt writes as follows from Bangor, Mich., Dec. 4th: "I am preaching a series of sermons on the Apocalypse that are meeting with general approbation with the public. The audiences are increasing each Sunday night. The brethren of the congregation are thoroughly renovating the church by repapering, repainting, recarpeting and adding a set of the latest improved gasoline lamps which will make ours by far the most attractive house of worship in the town. With these accessories we are ready to begin the new year with everything to brighten and cheer."

In the Bethany C. E. reading courses the months of January, February and March will be devoted to the study of our pioneers and their plea. F. D. Power, of Washington City, has special charge of this course. The need of such a study and the fitness of the director will both be very generally conceded. Our Christian Endeavor Societies and our churches should not neglect this timely opportunity. The handbooks used in this study are entitled: "Concerning the Disciples," by B. B. Tyler; "Sketches of Our Pioneers," by F. D. Power; "Bible Doctrine for Young Disciples," by F. D. Power. These books are only thirty-five cents each, or three for one dollar. All orders should be sent to The Christian Century Company, 358 Dearborn street, Chicago.

We have just received a copy of Fairbank's Fairy Calendar for 1901, which is one of the most beautiful and artistic calendars we have ever seen. It consists of five designs, one on a sheet, size 10 1/4 x 12 1/4 inches, elegantly lithographed in beautiful colors and gold, on extra heavy plate stock. The first sheet is the calendar proper, as it contains the entire twelve months' calendar dates grouped within the plaque, with a background of royal purple. The other four designs contain figures typifying, "Morning," "Noon," "Evening," and "Night," modeled in colors appropriate to the time of day represented, and bossed on relief plaques, set against rich plush mats of silvery blue, bright apple green, rich peacock blue and deep crimson. It is impossible to describe the rich coloring, exquisite beauty and superb decorative effect attained in this calendar. It must be seen to be appreciated. Don't fail to obtain a copy. The N. K. Fairbank Company, Chicago, Ill., will send this elegant calendar free on receipt of your name,

address and seven two-cents stamps to cover simply the postage and mailing.

The following letter was received by Benj. L. Smith from A. D. Milroy of Brenham, Texas, Dec. 1: "The church at Brenham, Texas, will take the work of Ygnacio Quintero, our Mexican missionary, as our especial work. I enclose \$300 to pay the first year's pledge. We will remit every year about Thanksgiving, if you will notify us."

The twelfth annual illustrated book number of the Outlook contains several features of strong and peculiar interest. Most notable among these is the group of short articles called "The Century's Greatest Books." In this replies are given to the question which naturally arises in the last month of the nineteenth century, namely, "What books of the century just closed have most influenced the life and character of the century?" Among those who contribute are: James Bryce, Edward Everett Hale, Henry van Dyke, President Hadley of Yale, George A. Gordon, G. Stanley Hall and Thomas Wentworth Higginson. Fine portraits of eight or ten of the authors, who are indicated by the opinions of these writers as the most important of the century, are included.

B. B. Tyler, pastor of South Broadway church of Denver, Colo., has changed his residence from 1042 Logan avenue to 102 W. Fourth avenue, Denver. Bro. Tyler is having great interest in his prayer meetings. He could not seat the people last week in lecture room and had to go to main auditorium. He distributes announcements of prayer meeting services, giving topics for each evening, and the following direction or request: "If possible, read each lesson at least three or four times the week before the meeting at which it is to be studied. Obtain all the information accessible to you—Bible dictionaries, commentaries, etc., concerning the writer, the persons for whom and to whom he wrote, the purpose of the writing, etc. Come prepared to ask a question. Come prepared to read your favorite verse. Come praying for God's blessing on the meeting." Why not prepare systematically for the prayer meetings and make them educational and helpful as well as devotional. Make them so interesting the people cannot stay away.

By the generosity of our brotherhood, the American Christian Missionary Society has been enabled to render assistance to our stricken brethren in Galveston, paid for repairs on church building, paid off the debt on the church, purchased a parsonage for our missionary and given him support for the year. In addition has given aid to the brethren in Alvin, Texas, who also suffered loss by the storm. Bro. Haston writes as follows: "My Dear Bro. Smith: Enclosed please find receipt for the eleven hundred dollars received for parsonage. The deeds, etc., are about perfected, and all is well. The real estate men say we got the best bargain since the storm, the property will sell right now for \$1,200 and later, if all goes well with the city, for \$1,500. I pay mortgage debt on church building today, leaving everything clear."

"Brethren and friends have been kind indeed, the good A. C. M. S. has royally helped; we are thankful. The work is difficult; there is much sickness in the city at present. We need the prayers of the Lord's own. Yours in the Lord, Jesse B. Haston."



At The . . . Church

O, could I speak the matchless worth,
O, could I sound the glories forth,
Which in my Savior shine;
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine.

—S. Medley.

FIVE MINUTES' SERMON.

By Peter Ainslie.

*Thou crownest the year with thy goodness.—Psalms, 65: 11.

Nearly a hundred years ago Napoleon went to Milan to receive the crown of Italy which had been voted to him by the Italian republic. A great throng filled the cathedral of that city, and as the archbishop took up the crown, Napoleon quickly took it from his hands and laid it upon his own head, and so Napoleon crowned himself. My text is a beautiful prayer, and as I read it pictures of exquisite beauty arise before me—one is the year, like a bride, standing crowned with the hand of the Almighty just lifted above the crown, which he has placed upon her head because of her purity, fidelity and loveliness, or may be more appropriate since this is the last year of the century, old age standing, some gracious mother, so good as my own mother, with three quarters of a century of godliness crowded into her fruitful years and the Almighty crowning her amid a splendid sunset. These pictures are true to my text, and more than that, all the goodness of these years has been God's coronation upon the human race, but instead of their prayers, I see Napoleon again kneeling in the cathedral at Milan crowning himself. What men achieve now, they say "Look, see what we have done." "We did this and we did the other, and by our labor of mind and heart and hands we crowned the year with large success." I read this in every paper, I read it in every conversation and I wonder when God has stopped off crowning, and if He has thrown the reins of this world's government into the hands of a reckless race that is driving like a Jehu to its destruction; but the world is wrong and God is right. Everything in this world is wrong unless it is molded in God's mold and measured by God's rule. The form of godliness is not necessarily the power of godliness. Books may be charming and sermons may be eloquent, but both may lack truth, for there is not two kinds of truth. Things that are not true are false. There is nothing good that is achieved but that it is God's gift. He gave the brain that thought, the hands that labored, and it was He and not another that consummated these efforts, and the heart that understands and knows God, stops from its toiling for a prayer and the words ring around the world—just this, "Thou crownest the year with thy goodness." Our personal salvation and peace and circumstances are God's gifts. We may not have all things that we want, but the chief thing is, are we ourselves God's possessions? Are we controlled by His spirit? In a few days the gate of another century will open and what will we be as we pass through the gateway? Can Jesus say of you, This

is My child, and to another, This man knows Me, and to another, I know this woman? Do not resolve then to do more and be better but do now what you ought to do for your grave may lie this side of the new century's gate, or Jesus may come before the new century comes. Live now with a sense of God's everlasting eyes resting upon you and Jesus as your daily companion, and some day in humility you will kneel before the great white throne and God will crown you.

O Lord, we bless Thee for Thy countless gifts and offer the incense of praise as we start out another year for a happy walk with Thee. Amen.

*This is the golden text for the Sunday School lesson for Dec. 30, 1900.

THE BIBLE SCHOOL.

Review Lesson. Dec. 30, 1900.

Golden Text: "Thou crownest the year with Thy Goodness."

During the past quarter our lessons have been taken chiefly from the Perean ministry of our Lord. Many of the parables of Jesus were uttered at this time. He is also especially manifested as the sinner's friend—the one who came as he said "To seek and to save that which was lost." Nothing could be more fitting, this closing Lord's day of the closing year of the nineteenth century than to review the entire life of our Lord as far as we have gone this past year. Is it not a blessed thought that as the old century has been dying and the new century dawning that the entire Sunday School world has been studying the life of our dear Redeemer? What a poor prophet Voltaire was a century ago when he predicted that within a hundred years the Bible would become an obsolete book. The central personality of the Bible is the Christ of God. For a year past and for six months to come millions of people have been and will be studying that wonderful life.

The First Quarter.

Beginning with the birth of Jesus we learned that His very name meant Savior. Our first golden text was "Thou shalt call His name Jesus; for He shall save His people from their sins." Let the reader recall where this text is found. At the age of twelve the boy Jesus visits Jerusalem. "And Jesus increased in wisdom and stature, and in favor with God and man." His great forerunner was John the Baptist, who preached "Prepare ye the way of the Lord," and at the age of thirty he was baptized. Immediately after the Heavenly Father had testified "This is my beloved son, in whom I am well pleased" Jesus was led up of the Spirit into the wilderness to be tempted of the devil. His first disciples were Andrew and John, Peter and James Philip and Nathaniel. "They followed Jesus." Nicodemus came to Jesus by night and Christ taught him the heart of the Gospel. Every Sunday School scholar should remember the golden text in connection with the visit of Nicodemus (Jno. 3: 16). At Jacob's well Jesus taught a poor sinful woman that "God is spirit; and they that worship Him must worship Him in spirit and in truth." When He returned to Nazareth, where He had been brought up, He was rejected, after preaching a wonderful sermon from the first two verses

BABY FOODS

It is clear that doctors and mothers think more of special foods than they used to.

The reasons are: (1) both mothers and babies live less naturally than they used to; (2) mother's milk is not so plenty, and not so good, as it used to be; (3) Scott's emulsion of cod-liver oil is mother food as well as baby food—enables the mother to feed her baby naturally.

We'll send you a little to try if you like.
SCOTT & BOWNE, 409 Pearl Street, New York.

of the sixty-first chapter of Isaiah. As John says: "He came to His own and His own received Him not." Going to Capernaum "He healed many that were sick." It was also at Capernaum that He healed the paralytic, who was let down through the roof of the house, and taught the people that "The Son of Man hath power on earth to forgive sins." The last lesson in the first quarter gave us an account of the call of Matthew. "He said unto him follow Me." Here let the reader state some precious lessons from the life of our Lord learned during the first quarter.

The Second and Third Quarters.

Our space will not permit even the mention of all the important lessons in these two quarters. Recall as many of the subjects and golden texts as you can. Beginning with the beatitudes the second quarter closes with the Feeding of the Five Thousand. The third quarter began with the lesson of Jesus Walking on the Water and closed with a lesson on The Duty of Watchfulness. In these two quarters a large part of the earthly ministry of Christ was gone over. The glad tidings of the kingdom penetrated every nook and corner of the land. In the second quarter we studied the lesson of the Twelve Sent Forth, and in the third quarter that of the Seventy Sent Forth. This was the period of the great Galilean ministry, and the popularity of Jesus reached its height at the time of the feeding of the Five Thousand, the lesson which preceded the review of the second quarter.

The Fourth Quarter.

The fourth quarter, as already stated, has been mainly taken up with what is known as the Perean ministry recorded by Luke. The extent of this ministry is

variously estimated at from six weeks to six months. Perea was the territory east of the Jordan. Which at the time our Lord was on the earth was very populous. Most of the lessons of this quarter are of events which transpired in or around Jericho. The quarter opened with the lesson of "Jesus Dining with a Pharisee," where He taught that great lesson in humility, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." The parable of the Great Supper contains the precious invitation "Come; for all things are ready." The third and fourth lessons of the quarter were given to the matchless parables in the fifteenth chapter of Luke: The Lost Sheep, The Lost Coin and The Prodigal Son. Since "there is joy in the presence of the angels of God over one sinner that repenteth" it is well for the prodigal to say "I will arise and go to my father." In the lesson of The Unjust Steward the last verse contained the golden text: "Ye cannot serve God and mammon." The golden text of the sixth lesson—The Rich Man and Lazarus—is taken from the Sermon on the Mount: "Lay up for yourselves treasures in Heaven." The golden text of the seventh lesson, The Ten Lepers Cleansed, should not be overlooked because of its brevity, "Be you thankful." The lesson on Sober Living was taken from Paul's letter to Titus, teaching us that "We should live soberly, righteously, and godly in this present world." The four lessons for December which precede this review are certainly still fresh in the mind of the reader. We leave you to recall the golden texts in connection with The Rich Young Ruler, Blind Bartimeus, Zaccheus the Publican, and the Parable of the Pounds.

Charles A. Young.

CHRISTIAN ENDEAVOR.

THE OLD AND NEW—YOUR PURPOSES
Luke 5: 36-39; Matt. 13: 51, 52. Dec. 30, 1900.

At an annual conference a Methodist bishop returned all his clergy to the parishes he had assigned them the year before, saying, "I send you each to a better charge than I did last year." He assumed that each pastor had improved his field during the year. The great Shepherd and Bishop of Souls certainly expects each of us to improve each year. He allots us so that the last is always the best one.

Let us not endeavor to thrust this auspicious new year's purposes into last year's resolutions. Our purposes should be as much too big for them as a healthy growing tree is too big for last year's rugged coat of bark.

I would not ask that every moment of the new year be jeweled with a joy. If it were, we should be too charmed with this world to long for a "better country, that is a heavenly." But I would have each moment jeweled with righteousness, both in activity and in resignation, then are we fitted to dwell in that better country where "every hour is rich with love and every moment is jeweled with a joy."

Keep in ready memory the invaluable lessons taught by the experiences of the past year. Did what you did for others make you happier and better than what others did for you, then testify "'Tis more blessed to give than to receive."

Just a few months before Commodore Dewey reached the age limit of service in the navy that would have precluded all

possibility of military distinctions, he performed a deed that graced his name in the roster of the world's great heroes.

This year is almost gone; so far, perhaps, we have done nothing worthy of distinction, but if at the evening service we should lead a soul to Christ, here in the year's last hours, we shall perform an action that will be commemorated forever in Heaven by a shining star set in our crown by God's own hand.

There is much that has characterized us this year that we can creditably bear with us over into the next year and into the new century. There is much we should bury this side, and beyond all hope of resurrection. Let us bury there all our malice and envyings, all our hatreds and vengefulness, our low ideals of life and skepticism as to Christ's winning this world unto Himself, our faintheartedness and worldly-mindedness.

Jacksonville, Ill. Geo. L. Snively.

PRAYER MEETING.

NINETEEN CENTURIES OF BLESSINGS
THROUGH CHRIST.

Luke 2: 8-20; Acts 19: 20.

When we attempt to measure the growth of the oak in a single day the change seems to be imperceptible, but a century reveals to us the giant of the forest with its roots penetrating far into the earth and taking a deeper hold with every wind that blows; its trunk towering heavenward with princely dignity and ornamented by branches of such immense size that they seem to be the starting of a young forest. So it is if we undertake to appreciate the progress of human events. The force that makes for righteousness works slowly and silently like the smallest of seeds that is placed in the earth, or the leaven that is hid in three measures of meal. We must take in with one sweep the centuries and the millenniums if we would behold the

Giant Strides

of God's eternal purposes, and even then we do not always feel satisfied. Some one has said that he was in a hurry but that God was not, but a prominent reformer has very aptly remarked that God is in a hurry but that his people are not. And yet He has infinite patience. His long-suffering has ever been extended to usward. He does all things "in the fullness of time." Greater gifts are ever awaiting our reception.

Let us receive inspiration for the future by first taking a retrospective view of the past nineteen centuries of blessings through Christ. How much this means to the unprejudiced student of history! What a contrast is presented to him! And yet we are not unconscious of the land that is still unpossessed by the Gospel of peace. Recall to mind the picture of the pagan world as given us by Paul and corroborated by all the great historians. Philosophy, culture and law had failed. A new power must be injected into the life of the race. Were it not for the preserving and

Purifying Power of Christianity

this world would long ago have ceased to be inhabitable. Christ came that He might save His people from their sins and impart life-abundant and eternal. He gave to the world a new ideal and a new purpose and showed them how to attain it. He came not in pomp and state, but

as a humble peasant, that He might better appreciate our wants and minister unto them.

What greater blessing is there than to be a free man in Christ Jesus. Release has been given to the captive. The acceptable year of the Lord has ever been proclaimed. And mightily grew the word of the Lord and prevailed.

Paul made his great conquest throughout all the country to the northwest and many became obedient unto the faith, men and women of distinction not a few.

The Son of Righteousness was obscured for a time, but only to shine forth once more with resplendent glory. The trouble is not that Christianity has failed but that in so many cases it has never been fairly tested.

Childhood has been given a new meaning; the family life exalted, and the home made more sacred. Hospitals and asylums, schools and churches, homes for the aged and infirm are the fruit of a Christian civilization. It is a very significant fact that the blasphemer of religion does not get very far distant from these institutions. It is he who has his faith fixed on the Eternal One who marches in the van of civilization, that he may teach others the way of life. Behold the change that has been wrought during the present century! Time has re-vindicated the words of Jesus that the deaf hear, the blind receive their sight, the poor have the Gospel preached unto them and millions are cleansed from the leprosy of sin.

F. F. G.

C. E. READING COURSE.

VII. HOW TO STUDY THE WISDOM LITERATURE.

1. The wisdom books include Job, Proverbs, Ecclesiastes and the Song of Songs. They are the nearest approach to philosophy which the Bible contains, being the reflections of wise men upon the problems of suffering, success, doubt and love.

2. Read what is said of these books in the Handbook in Chap. X. on the poetical books.

3. Job is a sublime poem with a prose prologue and epilogue. Proverbs is a collection of short sayings on "How to make the most of life." Rather it is several collections gathered into one volume. Ecclesiastes is a series of essays and observations in proverb form, under the name of Solomon, who was regarded by the Jews as especially the wise man of their nation. He also appears as one of the leading figures in the love story which is told in the little drama called the Song of Songs.

4. Read if you can, the articles on these books in any good Bible dictionary or cyclopedia.

5. Read as much of the books as you are able, especially of the book of Job, one of the greatest works in all literature.

6. Consider the religious value of these books as compared with (1) the prophets, (2) the Psalms, (3) the Gospels.

For a Nerve Tonic.

Take Horsford's Acid Phosphate.

Dr. H. M. Harlow, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

Woman and Home.

O LITTLE TOWN OF BETHLEHEM.

O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by,
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

—Phillips Brooks.

THE CHRISTMAS GUEST.

Written for The Christian Century by
Eva M. Unsell.

Now all this happened many years ago and the two children this story tells of are almost "grown-up folks" now. But at the time this narrative begins they were wee little ones, and very lonesome little ones at that. For you see it was just three weeks till Christmas and there they were, "miles and miles away from everywhere," as five-year-old Ted expressed it; and indeed it was a lonely place for the two children who had a year before spent their Christmas in the heart of an eastern metropolis.

How different it all was now. The only sign of life around was the little town about two miles distant and which consisted of a half dozen or so houses, a "general" store, a sort of postoffice and a blacksmith shop. The only excitement in this place occurred when the weekly stage coach drove in and occasionally deposited a handful of letters. It was to this town that their mother had gone that evening to dispose of a couple of pretty hoods and several pairs of mittens which she, herself, had knitted, and in return, to receive a few scanty provisions which helped to keep body and soul together in the little cabin up among the mountains.

So twelve-year-old Elsie was left alone that afternoon to take care of brother Teddy, and the task was no light one either, for of all the mischievous little questioners, Teddy was certainly chief. What he couldn't think of was assuredly not worth asking about, and Elsie once told her mother she thought she would turn into a great big dictionary if she had to answer many more of Ted's numerous questions.

On this particular evening he was certainly trying, for all his thoughts seemed to run toward Christmas eve, a subject which Elsie was especially anxious to avoid, because—well, you shall know later.

"Say, Elsie, when do Kismuss come?" was his first question and, by the way, you must not laugh at Ted's vocabulary, for, when you were his age you probably talked in the same way.

"In about three weeks, Ted. Come and let me tell you all about the boy that climbed the bean-stalk and—" but Teddy was not to be put off in this way.

"Don't want to hear about bean-stalk.

Wants to hear about Kismuss."

So Elsie had to tell him again the sweet old story of the Christ-child of whom Teddy never tired of hearing. But this time he let Elsie finish with fewer interruptions than usual, and when the story was done he burst out with a question his little brain had evidently been busy with.

"Elsie, will Kismuss come like it did last year in New Yort, and will we have a big, pretty, 'parkly tree?'"

Now this was just what Elsie didn't want to talk about, but she was a truthful little girl so she answered him sorrowfully. "No, Ted, I'm afraid not this year. I'm afraid Christmas won't come so far west, but then"—more hopefully—"mother and I will love our little Ted harder than ever to make up for Christmas, and perhaps, who knows, Santa Claus may remember our little boy after all."

But this was evidently cold comfort to Ted's young mind, for the tears began stealing down his dimpled cheeks and a woeful little boy he was. "Hush, Teddy, dear," said Elsie, gathering him up in her arms, "we mustn't let mother find us crying. Think how it would make her feel! Let's look out of the window and see if she's coming. No, not yet, but she soon will be here and we must have everything bright and cheerful for her, even our faces, don't you think so, Ted?" By this time Ted's face had cleared and the tears vanished as he watched Elsie getting out the supper things and setting the table "for mother." Soon everything was in readiness and the little teapot hissing on the stove while Elsie, throwing a shawl over her head, ran out to get more wood for the fire. Mercy! how hard the wind blew and what a task she had closing the door when she came in, her arms full of "kindling," her eyes sparkling and her cheeks aglow with the cold.

"How I pity anyone who has far to walk in that cold and sleet," she said. "I'm so glad mother took the horse and cart, for she never could have walked it in this weather. I wish she would hurry though, for it's getting dark and I'm afraid there's going to be a regular blizzard." And then, seeing Ted's lip begin to quiver, she hastily added, "but she'll be here soon, so we mustn't worry. Now what shall we do to pass the time? Shall I tell you a fairy story, all about the little sprites that ride the snow flakes?"

"No," said Ted, masterfully, "let's talk about Kismuss in New Yort." So with a sigh Elsie once more took him in her arms and he soon forgot the discomforts of the present in the joys of the past as she told him of the "sparkly tree," the pretty gifts, the bountiful dinner and the Christmas guests. But at this stage came an interruption from Ted.

"What's a Kismuss ghesht?" he asked. "Why, a Christmas guest, Ted, is—is a person who comes to see you at Christmas time and is nice to you, and pets you, and keeps you from getting lonesome," said Elsie, struggling with her memories of the past for aid in defining for Ted's benefit.

"And do you fink we'll have a Kismuss ghesht? I do wish we could, 'cause I gets so lonesome sometimes."

"Now, Teddy, you mustn't always be wishing for something we can't have. You know we live too far away from our friends in the east, and mamma never

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writes to them any more, so they won't come, and we don't visit with the people here, so I guess we won't have any Christmas guest this year."

"Oh dear," sobbed Ted, "I did so want one, for it gets so lonely here." Then the sob broke into a wail as he thought of a fresh subject for grief. "And I wants my parpar, too. When is he coming home?" Elsie's eyes winked rather rapidly and she came very near to imitating Ted's example, but she didn't. Instead she said, gently, but firmly, "Teddy, you know mother doesn't like to have us talk this way. Papa is coming back some time, and meanwhile we must not greet mother with sad faces. What makes you so cross today? Shall sister sing to you?" Just then there was a queer, loud, thump on the door. "Parpar!" shrieked Ted wildly, and for a mo-

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ment Elsie's heart beat faster as she turned the key in the lock. "Hush, Ted, perhaps it's mother," she said, conquering her own excitement. But, as she opened the door, a form that had been leaning against it, fell at full length on the floor, and Ted started back, screaming with fright.

"Oh, Ted, how can you be so silly! Don't you see it's some poor person who has been almost frozen with the cold. I guess the warmth will soon bring him to, but I'll go out and get some snow to rub his face. That's what mother did the day you got lost in the woods and wouldn't make up when we found you."

Under the vigorous pinchings of Ted and the generous scrubbing of his face with the snow, the stranger soon opened his eyes.

"Oh, I say," he gasped, "it's awfully good of you, but won't you please stop! I'm all right now," and he managed, rather dizzily, to stand up. "How did I come to be here, any how? The last thing I remember I was staggering along and wondering if the path I was following was going to lead me anywhere, or not. To tell the truth, I think I was lost."

"Yes, I guess you were," replied Elsie. "Sit down and rest yourself. It's pretty easy to get lost up here in the mountains. Where did you want to go?"

"I think the name of the place is Craftsville. At any rate they told me the stage passed through there tonight, and that's of the utmost importance to me, as I want to catch it."

"Well you haven't much time to lose," said Elsie, "for it's half past six now and it leaves at eight. Craftsville is over two miles away, and you could never walk it such a night as this."

"No, I couldn't," said the young man with a sort of groan. "I never knew how badly I wanted to go until I find I'll have to wait another week."

"I know how you feel," said Elsie. "We've been here most a year and it seems like it gets harder every day."

(Continued in next issue.)

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(The Christian Century advises its readers to write Mr. Scott. We know he is reliable and responsible. Ed.)

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Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

Correspondence

THE CHICAGO LETTER.

The city ministers spent a delightful evening recently with Dr. H. L. Willett. Bro. Willett's strength as a lecturer, preacher, teacher and author is known to multitudes. Many regard him as the most versatile and virile biblical lecturer on the American platform. But the Chicago ministers know his charm as an entertainer around his own table and before his own fireside. It is a matter of pardonable pride to Chicago Disciples that in Dr. Willett they have a minister who is recognized by all denominations as a leader in the higher spiritual and deeper intellectual life of the churches of this city, which harbors, for lack of more clarion-trumpet leadership, every fantastic religious chimera and cult that has been conceived since the days of the first pre-Adamite. ("Pre-Adamite" has no theological significance, but is a hyperbolic term.)

In his home Dr. Willett is companionable, transparent and delightfully boyish. All sense of responsibility is forgotten for the time being, and he enters heartily into the lighter life of the occasion. A dinner of city preachers does not differ materially from a picnic of sixteen-year-olds. A similar joke in each case produces about the same amount of hilarity. Laughter is the voice of optimism, closely allied to Christianity, and a promise to longevity—the enemy of suicide, either catastrophic or prolonged.

One of the host's pleasing conundrums at the dinner table was: "Why is a chicken the most religious of birds?" No one being able to guess, he replied: "Because so many of them enter the ministry." After dinner a few hours were pleasantly spent in a "free flow of soul," which frequently was directed to a discussion of our Chicago work.

It is the intention to hold these social gatherings periodically at the homes of the ministers. Those present at Dr. Willett's were Brethren Ragan, Payne, Taylor, Allen, Morrison, Campbell, Ames, Gates, Breeden, Kindred and Orr.

H. O. Breeden, who preached the preceding Sunday for the First Church, read a paper Monday, Dec. 10, before the Ministerial Association on "Criticism and Christianity." The paper exalted the person of Christ—the inner person—as the supreme leader and the highest authority. The paper received the universal approval of the association, and was indeed a thoughtful and in every way a helpful paper. The association has changed its place of meeting to the Grand Pacific hotel.

Dr. H. L. Willett is giving a course of lectures at the noon hour Mondays at the Y. M. C. A. auditorium. The subject of the course is "Old Testament Characters."

There were ten additions at the North Side Church Sunday, the 9th inst. Bro. Tinsley is getting a-hold of the work there in a splendid way and is proving a worthy successor of Bro. Taylor.

Perhaps no church in Chicago has more accessions than that of Englewood. It has been my privilege to hear the pastor, Bro. Kindred, recently. I had not heard him previously. He impressed me as having superior evangelistic power. His magnetic body and face, his voice,

his power over the emotions of his hearers, both the humorous and pathetic, his evident reserve power and his apparent sincerity all unite to give him rare power to reach the will.

C. C. and Hugh Morrison have closed their meeting at Monroe street church. There were 55 accessions in all. We will have a word to say of the meeting in the next letter.

The Hyde Park and First churches have held rummage sales recently, while the North Side and Austin churches held bazaars. The Austin church has practically provided for its lot in pledges.

The righteous forces of this tumultuous maelstrom, through much whipping and lashing have awakened from what they now consider their long repose of social and spiritual somnambulism and declared war upon the hosts of darkness. Public indignation meetings have been held in many churches, the mayor has been warned, disreputable saloons have been closed, gambling dens have been raided, and righteous vituperation has been poured upon all moral outcasts. But to what purpose? The heart of Chicago has not been regenerated. It still has thousands of tenement houses. The gilded saloons are untouched. It is still hard for a multitude to get bread enough to be good. The opposite party from that in office applauds, and the devil laughs because his forces are scattered over a wider territory. But still the agitation may contribute something to the general upwardness of our two million souls. These uprisings are miniature revolutions. It is debatable if history is greatly indebted to revolutions.

Before humanity can be greatly helped it must be given pure food and pure hearts. Nine-tenths of crime is for lack of bread. Humanity at the bottom is not essentially different from humanity at the top. One has been fortunate, the other unfortunate. There is more of misfortune at the bottom than sin and mistakes outnumber crimes. Pure air and pure food and good homes are the Christian problem in the cities that will not down by spasmodic and superficially sentimental cataclysms. A Christian environment will be secured by a Christian people. Not until otherness possesses the church and the existing morality will there be hope for the uplift of the girl who now works for a rich corporation at two dollars a week or for a family of six children living upon an income of four dollars.

"Man's inhumanity to man has made countless millions mourn"—and grossly immoral, too.

The church is groping today to understand Christ's doctrine of the brotherhood of man. When understood and applied it will not be so hard for the poor to be good—likely there will be no poor.

George A. Campbell.

ILLINOIS NOTES.

Our evangelist, Beckelhymer, is in a good meeting at Friendville.

N. S. Haynes, Eureka, is in a good meeting with six conversions.

J. J. Higgs is having a great meeting at Onorga, and will organize a church at a neighboring town.

A. A. Wilson has been preaching for two weeks at Mattoon, with twenty-two additions. He has a great field.

H. J. Reynolds, Toulon, begins a meeting with flattering prospects.

Dr. G. W. Taylor, Princeton, has presented our office with a fine filing desk at a cost of forty-five dollars. He had already given us eighty acres of land. The doctor is liable to do us a greater favor at any time. He is built that way.

W. W. Weedon is in a meeting at Cantwell with three additions.

Brethren, favor us with your offerings and help answer the pressing calls for work.

J. Fred Jones,
Stamford. Secretary.

SOUTHERN ILLINOIS LETTER.

I have been in this part of the state for five years, during which time I have served three years as secretary of the Southern Illinois Ministerial Association (7th and 8th districts) and in the midst of the second term as secretary and treasurer of seventh missionary district. I therefore have been in position to know the field called Southern Illinois and can say that the brotherhood have much to be thankful for and to encourage them concerning Southern Illinois. There have been many signs of improvement and much growth of the proper kind in the last half decade. We have a better and higher type of ministry, and a more enterprising people.

One of the most encouraging things that may be said is the healthy and vigorous desire for a more educated and devoted ministry, with a corresponding contempt for the renegade preacher. It is our desire to make the seventh the banner district of Southern Illinois this year.

Bro. Beckelhymer, state evangelist, is the right man in the right place. He seldom fails to win wherever he goes. He will visit all of our 195 churches during this year and educate along the line of missions and a forward movement.

W. C. Swartz, Secretary.

TO BIBLE SCHOOL SUPERINTENDENTS OF ILLINOIS.

At the November meeting of the board of the Illinois Christian Missionary convention I was called to become state Bible school superintendent with headquarters at Wyoming, Ill. Circulars explaining the purpose of the board were sent to you some time ago. This purely missionary

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venture is to be supported by our schools. 700 of which now exist. Last year, to state missions, 71 gave about \$500. Many of these are regular contributors—more are to become so this year. All would, if the plans of the board were thoroughly explained by the superintendent or some one upon whom he might call. Four new fields are to be entered this year, and it is hoped that within twelve months churches may be established and pastors located, each to shepherd at most two points. Will you not read the circular to your schools and urge a pledge payable quarterly to be made? Send all pledges to me—and monies to J. P. Darst, treasurer, Peoria, Wyoming, Ill. A. C. Roach.

BUSY BIBLE BOYS.

The Bible College of Drake University, for the term just closing, has enrolled ninety-three persons. About sixty places are regularly supplied with preaching by these, besides the irregular supply work.

In the central district the following men and places may be noted: Highland Park, Des Moines, Clark Bower, pastor; Grant Park, Des Moines, M. M. Nelson; Park Avenue, Des Moines, A. D. Veach; Ira, F. E. Boren; Swan, Sandyville and Morgan Valley, J. W. Babcock; Bagley and Dallas Center, Jesse Coffin; Perry, Roy Caldwell; Stuart, A. L. DeJarnette; Collins, T. S. Handsaker; Luther, H. H. Hubble; Indianola, L. F. Jaggard; Carlisle, W. J. Lockhart; Yale, Walter Martin; Commerce and Pleasant Hill, Geo. Maxwell; Mingo, W. W. Mower; Mitchellville, J. R. Perkins; Elkhart, G. E. Roberts; St. Charles, B. F. Shoemaker; Madrid, S. T. Shore; Granger, Herbert West; Galesburg, W. H. Zeanor.

In the southeast district: Leighton, O. E. Hamilton; Indianapolis and Deep River, Charles D. Hougham; Batavia, J. Ira Jones; Selection, W. J. Lockhart; Brooklyn, F. D. Macy; Fremont, Walter Martin; Packwood, J. R. Perkins; Udel, Roy Polly; Thornburg and Tilton, W. E. Reavis; Rose Hill, B. E. Youtze.

In the southwest district: Clearfield, Noah Garwick; New Virginia, H. H. Hubble; Kent, J. R. Johnson; Blue Grove, Victor Johnson; Weldon, C. L. Organ; Leslie and Ellston, E. M. Pardee; Kellarton, G. E. Roberts; Benton, C. G. Stout; Morton, D. B. Titus; Blockton and Delphos, H. E. VanHorn.

In the northwest district: Rockwell City, R. A. Copple; Gilmore City, W. J. Dodge; Lehigh, B. F. Hall; Ontario, J. Ira Jones; Pleasant Grove, C. G. Stout; Jolly, F. L. Van Vorhis.

In the northeast district: Iowa Falls and Robertson, F. D. Fillmore; Garwin, J. Ira Jones.

Outside of Iowa: Concord, Mo., A. L. DeJarnette; Star, Sweet Oak and Clark, Mo., R. N. Linville.

These men receive very little money for their services; but they make splendid returns to the churches. From May 15 to Sept. 15, the poorest part of the year for results, they made the following record: 392 additions to the churches, of whom 177 were baptized; \$3,144.86 raised and expended, not including salaries; \$5,580 was for buildings and improvements, the rest for Galveston, for missions and charity; 1,961 sermons were preached and 72 special addresses were made. The pastoral calls amount to 3,374.

Nine organizations were effected,

among these were at least one C. W. B. M. and one or two congregations. The others were Endeavor or other societies. Bible School and other classes taught number 728. Committee, official, prayer, Endeavor and other meetings attended or taught number 790. The number of miles traveled are 78,064. For our papers there were taken 125 subscriptions. B. E. Youtz took 36; T. S. Handsaker took 25; H. E. Van Horn, 12; B. F. Hall, 12; W. J. Lockhart, 9; and C. D. Hougham, 6. I hereby make an especial appeal to the young men to more fully develop this line of their work. If you are in the work for the good you can do, why not roll up a list of subscribers for our papers of not less than 1,000. These papers will preach all week for you and make all your work move more satisfactorily.

Only 20 out of 55 report they have taken the last missionary collection. This is the only discouraging thing in this report. We shall do all in our power to remedy this. No church can live and thrive which neglects these calls on the score of poverty. I have gone through some hard stresses with churches in debt, some of them hopeless in the eyes of many; but I never allowed the mission calls to go unheeded. I would not preach for a church which would not allow me to present the call for such funds. I will not spoil a church of God knowingly. I will not spoil myself and be deserted of God and men when I am old by any such neglect. No young man can afford to mar his future for any such school day neglect. The Bredeens, McCashes, Phillips, Richardsons, Sweeneys, Powerses and such are missionary men. The churches do not want to die and they will all soon learn better than to call a man who is without a missionary record. The best ones have long since learned that much.

Only 20 have during the year taken a collection or pledges for the Iowa state work. Help the Iowa Board to make the churches north of Drake University as numerous as they are south and you will increase the attendance of this school one third. Do not forget the Iowa Board. It is a crime against the college. Help this board to open up 100 cities and villages so that more of you will be in demand both before and after graduation. We lose every year not a few good men who would be an honor to us, simply because we can not guarantee them a little work. Other places bid for them and get them. You can give them to Drake. Do not forget your opportunity to thus help your own school.

Alfred M. Haggard,
Dean of the Bible College.

IOWA C. W. B. M. LETTER.

The reports from C. W. B. M. Day that have reached the secretary are quite encouraging. Sister Haggard had excellent meetings at Liscomb and Prairie City, and has made dates for Highland Park, Oska-loosa and Marshalltown. Liscomb's offering is over \$7, and Prairie City (though the auxiliary has but nine members) sends over \$5.

Sister Ashley will visit Norwalk and Sister Florence Mills Altoona, while Sister Brown, in addition to her good work at University Place, will give every Sunday in the month to some point. The churches should appreciate the sacrifices of these busy women and do their part by

responding liberally to their appeals. Iowa ought to succeed with such consecrated workers.

University Place hopes to make their offering \$50. The little auxiliary at Bristow sends \$5. DeSoto sends over \$5 and has paid their state dues for the entire year; sent their money for their India orphans' support till March 1, and have a nice little contingent fund. We wonder what they will do the rest of the year.

The secretary had an excellent meeting with the Burlington auxiliary. The auxiliary had a good program and the secretary followed with a brief address. The offering was more than \$7, and the auxiliary hopes to make it a L. M. during the year.

At Farmington, though there was no appointment, we got a few of the workers together and arranged to continue the work.

At Keosauqua Bro. Battman generously gave one night of the meeting to the secretary, and seven new names were reported and the offering will probably reach \$5. We have some faithful workers here.

If all the auxiliaries fall in line and co-operate with the officers in carrying out our plans, the work will not fail.

The secretary will send the report blanks next week. Let there be no relaxation of effort, for the success of the work depends upon our activities.

Annette Newcomer, State Sec.
Ottumwa, Dec. 14.

NEBRASKA SECRETARY'S LETTER

C. W. Nichols and Carrie Smith exchanged pulpits recently. Bro. Nichols is corresponding secretary of District No. 4, which will hold its spring convention at Tekamah the first week in April.

Tekamah's new house is being used by the congregation, but is not quite finished or furnished.

Evangelist Ogden, working under the Special Bible School fund is at Kearney in a meeting. His work began the first of December. It would be well for those superintendents whose schools are giving to this fund to watch the reports from this evangelist, and keep the school informed.

Bro. Geo. Rader held an eighteen days' meeting at Eddyville, resulting in five

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substantial additions and the church helped in knowledge.

Nebraska day is to be observed at Valparaiso Dec. 16. They hold a meeting in January. G. A. Sias of Bethany ministers there.

Four confessions reported in the meeting at Burchard conducted by Beem and Hackett. They continue.

H. A. Lemon began a meeting at Sterling on the 9th.

Seventeen additions to the church at Harvard. Bro. Gregg will hold a return meeting at York soon. Diphtheria has interfered with Sunday School work at that place.

The A. C. M. S. has forwarded its appropriation to Nebraska work up to Jan. 1. Bro. Smith is always mindful of the pressing needs of the early winter, and manages some way to get out the remittances before Christmas. We ought to bear this well in mind when the time for the offering for general home missions comes in May.

I have forwarded a corrected list of preachers in Nebraska to the chairman of the Western Passenger Association and presume that no one of our preachers entitled to permits will have any trouble getting them. In case you do advise me at once. Read first the rules as printed on the blank application that will be furnished by any railroad agent, and then determine under which you come, making application clear and definite. No deviations from the rules will be recognized. No recommendation by the secretary will get a permit for one clearly not entitled to have it under the rules. This is not unreasonable, and is to be respected, as it comes not as a matter of right but of courtesy.

What is your opinion of state missions? Is it worth while? W. A. Baldwin.
Ulysses, Neb.

SOUTHEASTERN KENTUCKY NOTES.

On Jan. 1, 1901, I will begin my fourth year with the church at London, giving one-fourth time to Livingston, Rock Castle County. Our stay among these good people has been pleasant and our labors have been blessed. During the year our

GETTING UP IN A COLD ROOM to make a fire is like getting up in life. If you crawl timidly out of bed, go on tip-toe to the stove, and allow the shivers to get control of you before the kindling starts, your fire will probably be a failure and you will half freeze to death in the operation. But if you jump up bravely, bustle around, pull on your clothes, knock over a chair or two, and pitch in the stove-wood you will probably be too warm before the fire gets to burning, and have to open the window. So in life. Attack it timidly and you will fail. Grapple with it, hurry up things, stir around, conquer fortune, and you will be a success. But to this is attached one ever-prevailing condition—you must be well. You must have a sound body. If you are sick or ailing, the first step, the first thought must be—to set the system right. The impoverished blood must be nourished and its sluggish circulation quickened. For this purpose we know of no remedy which has met with more success than Dr. Peter's Blood Vitalizer. A little paper, "The Surprise," tells all about it. Sent free to any address. Send a postal card to Dr. P. Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

house has been repainted and new pavements put on the walks.

This year I have given one-fourth time to Mt. Zion, Madison County. Am glad to report twenty-three additions to the church, a larger number than had been added in six years previous. Several officers have been ordained. A flourishing Sunday School has been carried on since April. My successor is D. G. Combs of Morehead.

J. W. Masters, Keavy, Ky., has become district evangelist for next year. His work will embrace five or six counties in this section. Bro. Allen Belew is pastor of two or more congregations and engaged also in the work of an evangelist. He sends in good reports. John E. Price will return to Virginia.

We have in this section a number of preacherless churches. The one reason is that other fields offer more money. An earnest, energetic and enthusiastic preacher could find in this a field white unto the harvest.

Our annual vacation was spent in Tennessee and in South Carolina, at Kimberlin Heights, Tenn., I taught a school of vocal music and preached once a day. From there we went to Westminster, S. C. There we found a faithful band of brethren meeting in a storehouse which they have bought and turned into a church. I delivered fifteen discourses there to large and appreciative audiences. There were only three baptisms. Two of these were my mother and sister. I have baptized my parents who were life long Presbyterians; my wife, two brothers and one sister. God has "prepared a table before me in the presence of mine enemies."

John B. Dickson.

London, Ky., Dec. 10, 1900.

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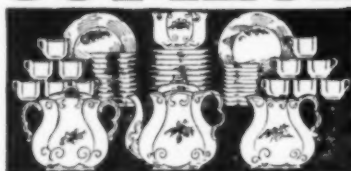
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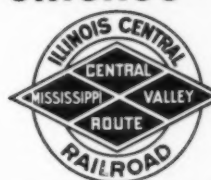
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